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# THE IMITATION OF SANKARA.

BEING

(A COLLECTION OF SEVERAL TEXTS BEARING ON THE ADVAITA)

BY

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वसिष्ठः—

युक्तियुक्तमुपादेयं वचनं बालकादपि ।  
अन्यनृणमिव त्याज्यमयुक्तं पश्चजन्मना ॥ यो० वा० ॥

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VASISHTHA :—

“ Hear even a child and accept the truth that goes  
“ straight to thy heart ; leave all else aside, even like  
“ so much straw, though the lotus-born Creator were  
“ the speaker.”—*Yogarâshishtha*.



# CONTENTS.

CONTENTS							
I.	PROLOGUE	...	...	...	...	...	1
II.	<i>Brahman</i>	...	...	...	...	...	4
III.	SELF-IDENTITY	...	...	...	...	...	25
IV.	THE MEANS	...	...	...	...	...	32
	i. Reasoning	...	...	...	...	...	35
	ii. Learning	...	...	...	...	...	36
	iii. Aspirant	...	...	...	...	...	41
	iv. Teacher	...	...	...	...	...	45
	v. Experience	...	...	...	...	...	59
	vi. <i>Karma</i>	...	...	...	...	...	73
	vii. <i>Upāsana</i>	...	...	...	...	...	78
	viii. Free-will	...	...	...	...	...	89
	ix. <i>Jñāna</i>	...	...	...	...	...	91
	x. The <i>Sādhanas</i>	...	...	...	...	...	95
	xi. <i>Yoga</i>	...	...	...	...	...	113
V.	LIBERATION	...	...	...	...	...	118
	i. <i>Jīvan-Mukti</i>	...	...	...	...	...	183
	ii. <i>Videha-Mukti</i>	...	...	...	...	...	193
VI.	CONCLUSION	...	...	...	...	...	198

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I.	Index (List of works consulted) .....	...	...	...	...	201
II.	Index (Texts quoted, arranged in alphabetical order) .....	...	203			
III.	Index (Points of the Absolute Philosophy, in alphabetical order) .....	...	...	...	...	251
IV.	Index (Words not Englished in the text) .....	...	...	225		



## INTRODUCTION.



"In the whole world there is no study so beneficial and so elevating as that of the *Upanishads*. It has been the solace of my life, it will be the solace of my death." These words of the German sage were cheerfully endorsed, only last year, by a living scholar and thinker of considerable repute and authority. The Philosophy of the *Upanishads* surely needs recommendation. Philosophers from Plato to Schopenhauer are unanimous in their testimony to the elevating, alleviating, influence of the *Vedānta*. An Age of Positive Science alone requires to be put in mind of these expressions.

It has been the ambition of my heart, from the first-hand experience I have had of the truth of these remarks, to present the main Idea of this sublime universal 'Philosophy of the Absolute' in as simple and popular a form as the nature of the subject would permit. The deservedly popular book of Thomas Kempis, 'The Imitation of Christ,' fascinated my attention, and Bowdon's 'Imitation of Buddha' suggested the plan of this work. There was the same mighty spirit breathing in the child of Galilee, the prince of Kapilavastu, and this *Brāhmaṇa* of Southern India. He has as much right to an 'Imitation' as the other seers of antiquity; the need for an 'Imitation of Sankara' is perhaps greatest in the present day.

I am not unconscious of the defects of my performance. It lacks the simplicity of Kempis. The nature of the subject is my only excuse; and if the book gives plain, serious, earnest, matter for thought, at first sight, I should consider it no small satisfaction. Then again the detached nature of the information is another difficulty in the way. Loss of context might occasionally tend to obscure the sense of a passage. I have, however, tried to remedy this defect by stringing the pieces together in a kind of fictitious context from end to end. Many of the passages could have been given in much better

language, for, several of them have been translated before by abler hands ; but I have my reasons for attempting fresh translation.\* Where commentaries have been available, I have carefully consulted them, and, by giving a free rendering of every text, I have done my best to combine the spirit of the context and the strength of the commentary in my translation. Among commentaries those of Sankara have always had the preference. In one more respect does this work differ from that of Kempis or rather that of Bowdon. The collection here is not entirely from the works of Sankara, but from all works bearing on the Philosophy taught by Sankara and his followers. I have divided the whole collection into sections and sub-sections with a view to exhaust the main topics of the Absolute Philosophy. Texts from the *Upanishads* and other works are often referred to in *Vedānta*-writings. That almost every important reference of this kind may easily be traced to its place in this collection, where it should be found in its entirety with translation, a careful Alphabetical Index has been appended at the end. Another Index puts together the principal points of this Philosophy, and directs even the most casual reader to whatever information this book can give on the question and its bearings. Words not Englished in the text have been collected together for explanation in an Index, to which the reader may conveniently refer.

With the chapter of genesis thus finished, we may take closer view of the child that sees the light. Many a reader would, however, be curious to hear something of the god-father of this infant. A few words can satisfy the curiosity, for, it is matter of secondary consequence in a work of this kind to concern ourselves with the yet disputed question of the history of Sankara. We are here concerned with the mighty spirit underlying the shell bearing that name, with the

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\* For instance, just turn to para 94. Prof. Max Müller renders it thus at page 137 of his 'Three Lectures on the Vedānta' : "This is the light of lights, when it shines the sun does not shine, nor the moon and the stars, nor lightnings, much less this fire. When *Brahman* shines everything shines after him, by his light all the world is lighted."

awakening, enchanting music of the harmony through which It relates itself to posterity and time. It is not certain when S'ankara lived ; some place him after, some before Christ. He was a *Brâhmaṇa*, native of some obscure town on the coast of Malabar. He is reported to be an incarnation of god S'îva. He found the Light while yet eight years of age, and, with the permission of his fond mother, he renounced the world and became a *Sannyâsin*. Through Renunciation he transferred the sphere of his activity from the narrow limits of his simple homestead to the wide expanse of interesting humanity and the world. He solved the national problem of the day through his Philosophy which exercised a powerful, potent charm over the mind of India. The victorious termination of his universal philosophic war made him the one *Achârya*, the one master-philosopher of the land. He founded four mighty 'seats of learning (*Mathas*)' in the four corners of India. These are extant to the present day. The body which encaged this mighty spirit was dissolved at the early age of thirty-two.

He has composed several works in poetry and prose, the latter all commentaries. Fascinating, weird music ; lucid, chaste, powerful, balanced expression ; universal, unsectarian, fearless, loving exposition ;—these are some of the characteristics of his varied literary style. He was a real master of the Philosophy he preached ; he can express it in half a verse, or a quarto volume of many hundred pages. He would readily break a lance with any adversary, atheist, materialist, ritna-list, magician, ascetic, *Yogi*, or *Tântric*. His writings largely reflect the spirit of the age he lived in ; but the magic of the master whose wand can weld all difference into the homogeneous unity of his spell is unmistakable throughout. The glory of his literary activity is his gloss on the *Upanishads*, the *Bhagavad-Gîtâ* and the *Brahma-sûtras*, to say nothing of the numerous poems, large and small, which survive on the lip of many a follower of the *Verânta* to the present day. The permanent charm of his name lives undoubtedly in the Absolute Philosophy he taught then and for ever to India and the

world at large. These, divested of the stirring and the miraculons which inseparably gather round the life of every great spiritual teacher, are the bare facts of the history of the greatest philosopher the world has ever seen.\*

One thing is clear from the records we have of this great teacher. India was divided into a number of religious sects, the people were torn into a number of castes, and the dry forms of ritualism were crushing all spirit out of the true Ideal of the *Veda*. This Ideal lay in the *Advaita*, in the *parāvidyā*, the last esoteric initiation spoken of in the *Upanishads*. The keepers of this Mystery were daily growing jealous of all who, without the necessary training, tried to lift the veil in idle curiosity. Those who caught glimpse of the Truth had not the strength to bear its glare. They interpreted it in the language of physical speech, and mistook the Ideal in the disgusting orgies of the Left-hand-path (*rāma-márga*). The Lord of Compassion emerging from the princely home at Kapilavastu, found the Light (*Bodhi*) in the Ideal which was thus reserved by tradition for the aspirant who had passed through the necessary forms of practical *Vedic* life and ritual. He proclaimed this openly to the world, without distinction of caste or colour, creed or religion. He preached the law of supreme moral purity and love. In the simple yet sublime universality of his teaching there, however, was no distinct provision for those forms of life and religion which satisfy the wants of ordinary physical intelligence. "Put no faith in momentary things, look upon everything as not-self, find *Nirvána* in the equality of love and peace";—this was the essence of the Lord's teaching. Herein, obviously, was no place for the ordinary masses, for the traditions of the nation. This Ideal was, of course, the true Ideal of the *Veda*, concealed in the *Upanishads*. This is the Ideal perhaps, of all philosophy whatever; but every Ideal carries

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\* I have in mind Mason's compliment calling Hegel 'the last of the world's great metaphysicians.' In my estimate of Sankara and his work, I have not lost sight of the great names of philosophy and metaphysics.

with it its own success or doom in the nature of those who receive it.

Chaotic India with this high Ideal before the people called thus to look down upon what formed a most necessary training in the mode of life and religion they had lived through the *Veda* and its tradition, stood the most imminent danger of sinking in hopeless demoralization, stood the most alluring chance of running on the path of utter denationalization and ruin. The distinction between a fool and a philosopher lies more in the wisdom the latter has learnt in the school of experience, than in the external freedom of life he shares in common with any inmate of the madhouse. The Ideal of 'free living' conduces to peace and well-being when found as the fruit of a process of regular spiritual development. Proposed at the very threshold of life, it must lead to atheism, immorality, and consummate hypocrisy. Such, indeed, is human nature. Till the spirit attains the exhalation whence it can take correct measure of things above and below, high ideals get clogged in the materiality of ordinary give and take ; empty words take place of the Idea which continually escapes ; and mistake in presentation of the Ideal confirms a hundred-fold the very wrong which it was conceived to destroy. This is amply borne out by the fate of Buddhism after the Lord's *Nirrāna*.

India was thus on the point of having her past wiped out from history, and with her past the permanent service she renders to the world as a perennial stream of spiritual wisdom and philosophy. This is clearly inferrible from the furious wars this *Brahmāṇa*-philosopher and reformer waged against the adherents of Bacchanalian *Tāntric*-rites on the one hand, and with the obstinate worshippers of dry Formalism on the other. Even the political outlook was neither cheerful nor cheering. With the *Kshatriya* prince of Kapilavastu for guide and teacher the whole of war-like India was in a kind of revolt against itself, against the jealous *Brahmāṇa* and his spiritual prerogative. An internecine war was

most imminent. The spirit of revolt having touched religion and society political order was bound to succumb. Considering the religious, social, political situation, the laurels of time are, in my opinion, fully earned by this *Brâhmaṇa*-reformer for the peaceful revolution he worked through his Philosophy and example.

With the Enlightenment of the nineteenth century about us, we are, almost unconsciously, led into a comparision of those times with these. And the situation is largely suggestive, the points of resemblance strongly inviting, and the mind of the Master worth careful study and Imitation. There is, indeed, sore need of The Imitation of S'ankara all the world over. Let the reader have the picture and its eloquent suggestion before his mind, let him imagine the Master pointing the way to Reform and Peace, and let him seriously construe, in some calm moment, these faltering accents of mine, into the inaudible expression of the Master's mighty melody.

The value of Sankara's work is not thus historical only. The philosophy he taught and explained is pre-eminently Universal. There is no shade of opinion, no method or discovery of science, no department of experience, which may not find its proper place within the ample folds of the Absolute Philosophy. It is the source of much needed peace and happiness to mankind, it is the law and life of every great action, it is the balm of all evil. One touch of it 'makes the whole world kin.' It puts new life in action, new meaning in words, new vitality in forms, new things in thought. The Absolute Philosophy is the gospel of Nature;—Nature not as understood by dogmatic materialism, but Nature the source and support of all life and all love. It throws a bridge across the wide gulf of country and country, nation and nation, caste and caste, individual and individual. Thus it melts all shadow of separateness into the substance of Unity. Says the Master: "In that Thing, the inner being of all, the billow-less ocean

of native bliss and light, what means this nightmare of separateness, creating distinctions of *Brâhmaṇa*, and *Chândâla*, and so on." All philosophy has from of old been defined as the search after the one in the many, and if any one has successfully solved the problem of 'one in many,' in its social, religious, political application, it is this one man of his age, S'ankara. Let this universal aspect of his teaching be never absent from the reader's mind.

And in this let spirit address spirit, let not words delude the reader into that false logic which cannot rise beyond the subtleties of physical speech. Consult your consciousness at every step, and try, as a follower of Sankara well puts it, to "unify the facts of consciousness "with the teachings of philosophy and the teacher's explanations." Words without the corresponding *idea*, not in the outer objective world, but in the inner subjective consciousness, lead to that mad Metaphysics which is the ridicule of Positive Science. On the other hand, words always tied to the physical *fact*, create such artificial limits in the ever unlimited field of knowledge as make Philosophy look down with a sneer upon Science and Agnosticism. Truth lies between these extremes. In the compromise between *fact* and *idea* is the source of all knowledge, all language; too much attachment to one side only of the equation is the fruitful source of false logic and dogmatic reasoning. The law of correspondence is scientifically, also philologically true. Language is but an expression of Thought, of the Spirit that ever tries to reflect and regain itself through forms of language. Every word, every expression has corresponding ideas on all planes of nature—up to the spiritual. You cannot interpret spirit in terms of matter. It is impossible to interpret some fact even of the intellectual plane in language bound to the physical, except by distant analogies and partial comparisons. And how much more must this be true of the plane of distinction-less, character-less universal spirit.\*

\* This word Spirit is used throughout in the strictly philosophical sense of Essence, the being of things; not the realistic essence apart from things, but the abstract Being wherein all beings partake and exist, so to speak.

The only language of describing this Universal, this All without any definite parts or properties, is the language of contradiction. It is and is not, it is everywhere and nowhere, it is everything and nothing, it is being and non-being. The 'Law of Excluded Meddle' cannot grasp It, for It is the law of laws, the logic of logics, the science of sciences. The ultimate fact of the Thing is ever beyond speech, and is best explained, as Yajnavalkya taught an impertinent pupil repeatedly questioning him on the nature of *Brahman*, by the language of utter Silence. Let the reader be thus put on his guard against the use or rather the misuse of language.

And those who at present or at any time desire a better state of things, social, political, religious, may, thus, well derive a lesson from the way in which S'ankara applied his Philosophy to the problems of his time. Simple as Truth is, it continually escapes because of its simplicity. We realize its glory only when the hand of some master is stretched forth to point to it with authority and vigour. S'ankara showed that in seeking physical unity, in doing away only with the external distinctions of caste and creed, the method of all real practical reform was applied at the wrong end. All reform must proceed from the centre, must work itself out from within. No empire, political, social or moral, can ever stand on mere physical foundation, on brute force, on the outer body alone. The principle of unity which must be sound and substantial to mean strength lies deeper. Sameness of object, identity of purpose might hold men together and carry them beyond the narrow circle of individuality for a time, but that this exhalation may be permanent, that object and that purpose must be more than skin-deep. Until this is so, efforts at reform and regeneration tend only to compromise and hypocrisy, whatever gilded title they may go under. Physical differences must be sunk in intellectual unity. But even the Intellect is such a treacherous, untrustworthy guide, such a foolish, stupid leader, we are not sure where it will follow in the lead of passions and emotions, and feelings and likes and dislikes. Of Intellect addressing Intellect in the present day there is no end; the

results are very meagre, not to say disastrous. Mankind must necessarily soar higher, must find That wherein are drowned the differences of Intellect.

This, says S'ankara, is the Absolute, the Unit, *Brahman*, *Ātman*, Spirit, Idea. Poets and philosophers, the genius and the man of wisdom, sages and prophets, charm by the power they acquire from glimpses of this Unit, in moments when they soar on the wings of Imagination beyond the physical and the Intellectual. The material degeneration of the Roman Empire, the Intellectual imbecility of the forms of heathen religion, led to a chaos which only the magic of the Spirit who had vision of this Unit could instantly call to order. The success which attends this bond of Christianity is before us in the present day. It was reserved for S'ankara to preserve the coherence of the forms of *Vedic* worship. They were already worn thread-bare under the Intellectual hammer, and were fast dissolving under a ray of Light from the one Enlightened Unit of the preceding age. He recognised the Truth of the Lord's teaching, even to the extent of earning for himself the opprobrious title of a Buddha under Brāhmanic garb. But he gave convenient prominence to the difference of intellect and intellect, mind and mind, and made quiet room for distinction in Unity. He added the most necessary supplement to the Ideal of Lord Buddha and effected an easy compromise by showing that all distinctions of sect and belief, class and creed, had each its own place and use in the economy of nature according to the spiritual development it indicated. And yet there was no distinction whatever in the inner thorough unity of all in *Brahman*. Thus he infused fresh life in and gave resisting power to the dying past of the nation, and once more placed on solid foundation, the most ancient and, at the same time, the most universally refined spiritual civilization the world possesses. If history repeats itself, mankind had, in the present day, better learn from history, than waste its trust on intellectual toys and physical non-sense. Through the Unit beyond mind and body lies the way of victory and peace ; in the Unit is the fulfilment of all

life and existence ; from the Unit is the law of all activity whatever. Individual differences, personal jealousies, all the imps of passion and emotion, that trifle with great responsibilities, wantonly destroy the glorious gems of Futurity, can never confidently be laid at rest till mankind gains and realizes this Ideal of the Absolute Philosophy.

Let us for a moment try to discern the secret of S'ankara. The Light revealed to weak eyes by the Enlightened Lord Buddha tended more to blur than enlightened vision. The esoteric philosophy in jealous possession of the *Veda* and its keepers was not essentially different from the Light thus proffered ; the difference lay only in the *presentation*. Minds like Gaudapāda and Vyāsa had already found and proclaimed to the world the Absolute Philosophy of the *Upanishads*, of the *Vedānta*—the End of the *Veda*. Epics like the Rāmā-yana and the Mahā-Bhārata had already pointed out the path of Unity in diversity, of inaction in action. S'ankara only enlarged upon the materials thus available ; but the way in which he applied this philosophy to the situation reflects immense, undying glory upon the prophetic vision, universal reason, loving heart, and successful tact of the one master-mind which saved the country from running headlong into political chaos, intellectual ruin and spiritual perdition. He at once perceived that the Absolute Philosophy was wide enough to embrace within its bosom every variety of relative thought and life, every shade of distinction and opinion, without disturbing the one-ness of the All. By thus making room for the objective religion which the people always require, he saved Idealism from that obloquy and contempt which hypocrisy and evil born of wrong application would naturally have heaped upon it, and would thus have driven it away from the country or held it up, as in modern Europe, to the permanent ridicule of the world and its wisdom. For once and only once in the history of Philosophy has Idealism thus been successful in practically solving a very intricate national problem ; and herein lies, in my opinion, S'ankara's title to 'the greatest philosopher the world has

ever seen.' And in this historical proof of the success of Idealism is the hope of its future. India and the world at large must find salvation and relief from all the ills of the present, in a fresh application of this philosophy to the situation. \* And this not once but for ever and anon in all time to come. \*That is the key we have to thank S'ankara for.

The distinction between Philosophy, and Experience which leads to philosophy, is as old as the world, disasters throwing up scorching deserts of sand in the field of thought arise from exclusive application to one or other of the two. Buddha's attempt was of this nature ; he severed philosophy from experience, and the fate of Buddhism after the Lord's *Nirvâna* amply attests the consequence.\* S'ankara clearly understood this, and laying hold of the esoteric and exoteric *Vidyâ* spoken of in the *Upanishads* he effected an easy compromise between Philosophy and Experience, between Reason and Emotion, between Morality and Conduct, between Class and Class, between Society and Salvation. I know there are Orientalists denying this division of esoteric and exoteric knowledge in *Vedic* philosophy.† The distinction is, however,

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\* I am persuaded to believe there is no evidence to support the story of S'ankara inciting or ever working towards downright merciless massacre of Buddha's followers. The story bears evident marks of its being an invention of those who may not be in sympathy with the *Brahmanic* revival under S'ankara. The causes of the decline of Buddhism lie, as I have tried to show, more within than without the Lord's teaching.

† Vide Prof. Max Muller's Psychological Religion; also Three Lectures on the *Vedânta* philosophy; etc. Certain writers of the so-called Reform-party in India think the *Vedânta* was a Protestant schism from the ideal of the *Veda*, and that their own new-fangled hobbies being protests of the same kind are, similarly, not beyond the pale of orthodox Hinduism. This involves a *false major*. There never was a protest against Hinduism or the *Veda* save through Buddhism and Jainism. Even Vallabha and Râmânuja never led a schism. The former taught the Absolute Philosophy of S'ankara through Love, making way for devotion in place of gnosis and reflection. The latter materialized the Idea still farther by imagining two Ideas in and out of a third, making way thus for pure objective worship and devotion. In either case they were more concessions to the requirements of the age, than protests of any kind.

clearly hinted at in the *para-* and *apara-vidyā*, in the *para-* and *apara-Brahman* of many an *Upanishad*-text. And but for this distinction the philosophy of Sankara, perhaps all philosophy whatever, had no ground to stand upon. Unless experience were a school of wisdom, leading to graduation in that which is beyond experience, there were no sense in talking of Philosophy or of the ultimate truth of things. Sankara emphasised this distinction and showed the value of experience, the use of formal religion and objective worship, the necessity of distinction in unity, the truth of one in many. Without at all tarnishing the glory of the high aspiration of this Philosophy, he re-established in full fresh vigour the ancient ideal in the heart of the nation, pointed out the way to supreme peace while yet in the world, and left to posterity an unfailing source of the most sublime synthesis of philosophy, morals, religion and experience.

Too much of exotericism ends in rigid formalism, in a life savouring too much of the sweet world and its fashionable ways. Exclusive attention to the esoteric tends to the wordy vagueness of metaphysics or the jugglery of low magic and equally degrading spiritualism. When all exoteric forms of life and living, religion and science, are seen and experienced through the esoteric Idea ; when, in short, the whole variety of experience (including all the known fields of human activity) is looked upon as so many grades of a course of training leading ultimately to the Idea which is ever going out of and returning into itself at every step and in every being ; the reconciliation of exoteric and esoteric is complete in the inexpressible unity of Truth. In this consists the practical value of Absolute Idealism. Twelve years back, I remember to have given a paradoxical sub-title to my small book on the *Rāja-Yoga* ; I called it 'Practical Metaphysics of the *Vedānta*.' Subsequent study has confirmed the conviction which thus expressed itself at the time. In the mode of thought we are considering philosophy cannot sever itself from science, morals from religion, spirit from

life, the Idea from the fact, reason from emotion. Education, Art, Politics, Society, Family—none of the interests of humanity—can ever be considered apart from the Idea which they must each and all embody and express, approach and imitate, realize and retain. Lay hold of the Idea and by a process of deduction descend to any particular you desire. This philosophy is the philosophy of Universals. It does not begin with particulars to end again in some confounding particular, it descends from the universal to the particular.

Every atom is thus at once a universe to itself. It finds the particular of its being from the universal it embodies and lives up to. Not an act, not a thought, not a single ruffle of human atmosphere is here present in vain, no chance rules Nature, nothing ever remains in a state of permanent equilibrium, nothing continues ever to move. Equilibrium and motion is the constant law of Recompense which, in a moment, in a single flight of Imagination, in one life or many lives, repairs the apparent wrong of every being, preserves and conserves every energy expended apparently in a fruitless idle manner on any plane whatever. Every being thus realizes the Idea in and through the Fact ; in and through life and experience bound up with life. There is no private sanctum or public church where you can weep over your woes or sing your repentance into the ears of some merciful Being. Every atom carries its sanctum and its church within itself, in the Idea which it embodies, in the Fact which it is :— in the realization it has at any moment gained of this its real Self, through the fact it is. The Fact ever drags it away from the Unit, the Idea lifts it to It ; this happens daily, hourly, every moment. And according as the God one obeys does he find the meed of his act in the course of time.

‘Live in and through the Idea, yield not to the Fact, the external exoteric shell of eternal Thought,’ this has been the moral standard of this Philosophy. ‘Look upon every being as upon your Self’ says an Indian book of children’s precepts. The calm equation of peaceful being thus found in busy, active life

and its absorbing interests, is but another statement of the law of the conservation of spiritual energy. Work and be not affected with the work or its result ; use your-self without feeling the friction of use ;—this comes of realizing the Idea. Asceticism is not at all the moral or religious Idéal of this philosophy. It is a philosophy of action, of straight active performance of duty, of pure disinterested honest love. The madness which intoxicates any two individuals with the sweetness of reciprocal presence is the least of that Love which is the very God of this philosophy, so to speak. Full vision of the Idea, realization of one-ness with the Idea expressing itself in any and every *fact* ; the universal, transcendent sense of that passive self-gratulating complacence or quiet through which every individual is ever in love with itself ; may be described as that Love which is the Gospel of this Philosophy. Forsake not this equanimity of one-ness with the Idea, whatever its form or expression, do your duty as duty is understood on the plane you are acting, and the Eternal Law shall never disturb you in the peace of silent bliss called Liberation or *Kaivalya*. The Idea is for ever liberated. If the *forms* of the Idea cease to entice and delude away from Itself, liberation is at once realized, the Idea at once gains itself, the process of self-realization is complete. ‘Fulfil the law of thy nature, take no concern of the result’ has been the burden of Kṛṣṇa’s Revelation to his dear friend and pupil Arjuna. Sāṅkara and his followers preached their Philosophy to the same end.

Thus it was the strength of this Idea that supported Harischandra who abandoning a wealthy and prosperous kingdom, sold his wife, child and finally himself for the fulfilment of a promise, made in dream. Thus did Rāma tear himself away, without a pang, from his innocent sweetheart, lest through his person may reach some blemish to the ideal of his race and kingdom. Thus did Arjuna fight thousands of his friends and relatives on the field of Kurukshetra in obedience to the call of duty ; thus Kṛṣṇa, ever busy in a variety of ways, remains an ascetic, the one God of the Indian Nation. Thus did Pratāpa and Sīvājī or heroic women like the queen of

Jhansi yet in her teens fight the battles of Hindnism ; thus did the Rajput race earn glory in sacrificing themselves at a moment's call to the cause of their country and religion. Life in India is permeated through and through with the leaven of this Idea. In modern 'civilized' times we look at it from the wrong end, and find everything amiss. Instead of grasping the Deductive Universal and descending from it to particulars, we begin with the Inductive particular and end in confusion, misunderstanding, and abuse.

And the main principle of the Absolute Philosophy is not as absurd or difficult as it is often misunderstood to be. Nor is it philosophy for the few, for the study ; the poorest intellect can understand it, the most fashionable drawing-room may be enlivened with it. It requires only the eye to read the Idea, so to speak, into every act, every word, every thought ; into every thing, every experience. Not that you learn some new chemistry which will place you in possession of the 'Universal solvent' or bring you a reality of the Alchemist's dream. You only get the eye which opens to a higher Chemistry, a higher Science. The Philosopher's stone and the immortal Elixir are in your possession, for you now realise the immensity of law, the silent wonder of infinite knowledge, the distinctionless unity of life and love.

Every one is perfectly sure of his 'Self' and of the love and duty he owes to his 'Self.' This philosophy only requires that this love and this duty be extended to embrace all 'selves' in one 'Self.' The wildest boor in India understands this, the most fastidious of the country values this, every aged male or female devotes the remaining part of life to contemplation of this. We may try to explain this central idea in a few words. Sankara bases his Idealism on the undeniable evidence of individual consciousness. The consciousness which is the self of one is the same throughout all selves ;\* what differs is the *form*, the outer manifestation of inner consciousness. This pure consciousness is called *Sat*

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\* Every nameable thing is described as a self in this philosophy.

(Being), *Brahman* (the All), *Ātman* (Self), *Bhūmā* (the Unconditioned) and so on; in truth, It is the Unnameable, the Inexpressible, the one Residuum after negation of every position. This formless, immaterial consciousness is the one fact of all phenomena, it is, in fact, an abstract, a synthesis, of all being; or, more adequately still, it is only a name to express the sum total of all possible individual units in what we call the limitless kosmos. Every manifestation is a manifestation of this Idea; the world of experience is only the form the Idea takes in going out of itself to return again into itself. This going out of and returning into itself is the very being of the Idea, and the peace of its realization is between this efflux and influx, the daily, hourly law of all existence and activity. 'He who stands firm whatever may come or go' is the real knower of *Brahman*. The state of this place of peace between action and inaction, between life and death, between being and non-being, is simply indescribable, inexpressible. Find this *fulcrum*, and you have got the Archimedean lever which can lift the globe of this earth.

The Idea must be realized to be understood, whence it is usually described as self-realizable, and the bliss itself is often called self-realization. Knowing and being, knowledge and belief, go hand in hand, are one in that Unit whose only expression is the speech of Silence. From this nature of the Idea it is evident that all manifestation is so much illusion. It is illusion in that it draws the Self away from the Idea which only appears or reappears as the phenomenon. Thus it is not difficult to understand how every Self has its own world, how it can make or unmake this world. This is matter of daily experience. There are as many worlds within worlds as there are beings in what we know as the World. No effort of language, no stretch of imagination can embrace the whole world under some common description. Every being has its World large or small, rich or poor, pleasant or sorrowful, light or dark, according as it chooses to make it. And the same applies to what passes for Duty, Morality, Honour, Learning, etc., in this imaginary world. One awakened to the Idea sees

it all like a ladder on which the Self slowly climbs to self-realization, extending its vision at every turn, gaining itself with every ascent, and approaching the in-expressible silence of seeing itself in every Self as it nears the giddy top. Thus is the world an illusion out and out.

With the Idea running out on lines of manifestation are presupposed the necessary conditions of all manifestation whatever. Time, space, causality is all that is meant by manifestation, the Idea as soon as you conceive it as *becoming* presupposes these three which do not exist in the Unit. The phenomenal world is an illusion of these three forms, and all that belongs to the phenomenal is therefore subject to the law of Necessity. The cause-less, time-less, space-less Idea beyond Illusion is ever free. It is free to create or destroy its own world, to work its way to self-realization or to wait awhile on any rung of the ladder of experience which leads to self-realization.

And even happiness or bliss is for ever centred in self-realization. Every being feels happy or otherwise on finding or not finding a reflection of himself. He always desires what is in him, loves what is loveable in him, and feels happy on finding his ideal, his Self, in whatever seems to please him. He is free to enlarge the idea of his 'self' up to the inexpressible universal Idea. All misery, fear, doubt, narrowness are born of his imagination. Realization of the Self within him as one with the Idea is the real aim and object of existence. For until this is done, no peace is found in the forms of *Prakrti* (illusory matter) which bind the Idea and create that variety of thoughts, feelings, likes and dislikes which ever interferes with the peace and well-being of the world. The highest moral good is Self-realization to which end experience, illusion though it is, provides the necessary training. Empty your 'self' of all contents whatever, run it beyond all possible limits, raise it above all kinds of relation;—thus through experience gain that education which

leads to the realization of the Idea.\* It is there your pulse beats with the pulse of nature, your heart responds to the heart of the Universe, and you find yourself in all and all in yourself. "Then has he access to all worlds, he has gained the empire of self."† Uddālaka taught his impertinent son puffed up with the exoteric learning he had acquired, that esoteric truth whereby knowledge of One can lead to knowledge of all. The one Idea being realized as present throughout nature, every being is realized as one's own Self. Action is deprived of its sting of jealousy and hate. The Self then melts, indeed, as a lump of salt in the sea, never again to be regained, as the *Bṛhadāraṇyaka* puts it. The bliss which accompanies the eye that perceives the Idea through every fact and being, every thought and act, is simply indescribable, immeasurable, infinite. If we experience some abrupt yet agreeable tickling of momentary surprise even at ordinary slight-of-hand magic what deep silence must surround the blissful wonder of that Magic which disillusioned you into the indescribable one-ness of the All.

And the means to this realization is *reflection* and *reflection* alone. The forms of religion, the physical exercises of *Yoga*, point to the aspirant yet unable to realize the Ideal, the way to reflection and gnosis. Reflection reveals the Truth at a mere hint, through a casual remark, from a chance expression, by sympathetic awakening from the words of some book or teacher: 'Thou art That.' 'You become what you think,' says Yājnavalkya. In the pure heart is reflected the spirit of the All, and the Enlightened henceforward forgets even the fact of his having become

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\* Readers of Philosophic literature will like to be told that what Schopenhauer calls the Will has here been described as the Idea and its synonyms. What he calls Idea is called form, manifestation, illusion of the Idea. Though the Idealism here expounded agrees largely with Kantian modes of thought, his fiction of a thing-in-itself is here consigned to the oblivion it deserves. Hegel's Absolute Philosophy is not quite out of mind in this presentation of the same phase of thought.

† *Bṛhadāraṇyaka*.

the Light. He acts without concert, without premeditation, without hesitation or doubt. 'He lives the present out with smiling heart, taking no thought of the future or of the past' says Vasishtha to his beloved pupil Râma. In doubt and fear is the death of all philosophy, all high aim, all disinterested morals. Scepticism never yet created one single grain of sand for the innumerable gorgeous edifices it demolished. 'The ignorant and sceptic meet with certain destruction' says Shri Kṛṣṇa; and in the absence of all intellectual doubt is the test of the last initiation into the *sanctum sanctorum* of this Philosophy of *Brahman*.

In a popular work of this kind this brief outline of the principal points of S'ankara's philosophy is sufficient to prepare the reader for due appreciation of what follows. Curious readers will elsewhere find more on the same subject. I have tried to divest the subject of its *Sāstric* garb; and much as some pedants may grudge the liberty thus taken, I for one would consider it a serious misfortune for the *Adeaita* if it had to be dressed up in its peculiar garb to be presentable or distinguishable in the light of present-day thought. It is these pedants who "always at their best while talking of *Brahman*" as S'ankara puts it, are "without the heart having at all *become It*," that have brought the Absolute Philosophy into disrepute by encumbering it with words from which the spirit of love and compassion, the spirit of universality and equality, has been parched up in its passage through the scorching desert of their heart. S'ankara preached universal love, active honest work, constant repose in the peace and silence of the Idea.

This philosophy and the manner in which S'ankara applied it to the situation of his time, has been the true saviour of India. It is destined to be the saviour of the world. If the sympathetic reader has gathered enough from this brief introduction to interpret, assimilate and apply the ideas contained in the following pages, I have every confidence he will never part from this collection, he will certainly set

apart a quiet morning or evening hour to its grave contemplation every day. It has been so with me, and the immense benefit this reading has done me is my only excuse in thus earnestly inviting my fellow-men to this elevating study.

NADIAD :

*Vijayadas'ami, 1951.*  
*28th September 1895.*

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MANILAL. N. DVIVEDI.

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## ERRATA.

<i>Page</i>	<i>Line</i>	<i>Incorrect</i>	<i>Correct</i>
1	12	self	self
6	13	XII-XIII	XXII-XXIII
21	13-14	it, its	he, his
35	2	CXXIV	i—Reasoning CXXIV
36	12	CXXIX-CXXXI	ii—Learning CXXIX-CXXXI
48	4	<i>thinking</i>	<i>reflection</i>
53	14	beyond decay,	beyond sin, decay,
63	13	From him	From Him
72	11	believes	behoves
79	3	on the Idea	on to the Idea
79	12-13	{ A collection of water is not all that makes a holy place, a lump of earth or stone is not all that makes a God ;	{ Not the collection of water that makes a holy place, not the lump of earth or stone that makes a God ;
89	8	CCXCVIX	CCXCVIX
104	9	spike into its	spike of sorrow into its
132	6	ourself ;	our-self ;
136	19	on	or
140	3	lethargy <sup>2</sup>	lethargy :
141	18	<i>Bhagavadgītā</i>	<i>Bhagavadgītā</i>
149	13	it self	it-self
168	3	If of he	If he
168	5	anxitey	anxiety
183	7	fluses	flushes

## शुद्धिपत्रम्

पृष्ठम्	परिक्रमा:	भ्रुशुद्धम्	शुद्धम्
१	२६	दृष्टे	दृष्टे
११	१९	नृ शाला...पः भुं	नृत्यशाला...पः प्रभुं
१५	२५	दृष्ट	दृ०
३३	२४	यस्तृदा	यस्तृदा
४८	२७	भगवे	भगवो
७५	२५	ए०मेव	ए०मेव
८७	२९	जीवन्मुक्तिविवेके:	जीवन्मुक्तिविवेके.
९६	२२	परमोपरीतीह	परमोपरातीहै
१७५	१६	साल्लयं	साल्लयं
१९६	२९	स्वराज्यसिद्धिः	स्वराज्यसिद्धिः
१९७	२२	वेदविदावर	वेदविदावर



# THE IMITATION OF S'ANKARA.

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(*Being a collection of numerous texts on the Advaita.*)

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## I.—THE PROLOGUE.

### I.

THAT wherein disappears the whole of that which affects the mind, and that which is also the background of all;—to that Self I bow,—all eternal consciousness, the witness of all *forms* of the Intellect.\*

*Upadeśasāhasri.*

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### II.

MANY indeed are the teachers who appease themselves with the Self of their pupils; I lay myself prostrate before S'ankara who alone allays many a heart-burning of those who betake themselves to him.†

*Miscellaneous.*

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\* येनात्मना विलीयन्त उद्भवन्ति च तृत्यः ।  
नित्यावगतये तस्मै नमो धीप्रत्ययात्मने ॥

उपदेशसाहस्री.

† गुरुवो षहवः सन्ति शिष्यवित्तापहारिणः ।  
तमेकं शङ्करं वन्दे शिष्यसन्तापहारिणम् ॥

प्रात्पादिकः

## III.

**I** expound in half a verse what has been told in a million volumes ;—*Brahman* is the Truth, the world is illusion, the soul is none other than *Brahman*.\*

*Miscellaneous.*

## IV—VIII.

**A**CTION leads to incarnation, and incarnation to pleasure and pain. Hence arise all likes and dislikes which again propel to action resulting in religious merit and demerit. These put the ignorant wanderer, again, into the bonds of incarnation ;—and so on and on, for ever, rolls the wheel of this world. Nothing but ignorance is the cause of all this ; the remedy lies in the destruction of ignorance. Knowledge of *Brahman* is the way to find final beatitude in the destruction of this ignorance, for knowledge alone, not action which is only a part of ignorance, is competent to accomplish this result. Nor is it possible to do away with likes and dislikes as long as ignorance is not done away with. This is therefore undertaken with the object of destroying ignorance as well as its effect—this world,—and also of explaining the real philosophy of *Brahman*.†

*Upadeśasāhasri.*

\* शोकार्थेन प्रवक्ष्यामि यदुक्तं ग्रन्थकोटिभिः ।

ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः ॥

प्रास्ताविकः

† कर्मणि देहयोगार्थे देहयोगे प्रियाप्रिये ।

धृते स्यात् ततो रागो द्वेषश्वेत ततः क्रियाः ॥

धर्माधर्मैः ततोऽज्ञात्य देहयोगस्तथा मुनः ।

एवं नित्यप्रवृत्तोऽयं संसारथकवद्दुर्शः ॥

अज्ञानं तस्य मूलं स्यादिति तद्धानमिध्यते ।

ब्रह्मविद्यात आरच्छा ततो निष्क्रेयस भवेत् ॥

विद्येवाज्ञानहानाय न कर्मप्रतिकूलतः ।

नाज्ञानस्याप्रहणे हि रागद्वेषक्षयो भवेत् ॥

तस्मादज्ञानहानाय संसारविनिरुक्ष्ये ।

ब्रह्मविद्याविद्यानाय प्रारब्धोपनिषद्विद्यं ॥

उपदेशसाहस्री.

## IX—XII.

FROM the senses finding each its own gratification in the objects peculiar to each, there arises no real happiness but only a temporary allaying of the heat of the mind. It is vain, therefore, to grope for any real happiness in the world of objects. The deluded deceive themselves by imagining every dose of evil to be so much good ; but in birth, death, and limitedness, the wise never fail to perceive the evil that conceals itself under the inviting form of objects. They find no happiness in things subject to such results. The smallest happiness, in the real sense of the word, is nohow possible in any thing ;—oh ! I should become that Self which is all bliss, all existence, all enlightenment.\*

*Atmapurāṇa.*

## XIII.

**K**NOWLEDGE of the Divine dissolves all bonds, and gives freedom from every kind of misery including birth and death.†

*S'vetāśvataropanishad.*

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\* एवं शब्दादिलभेदपि सुखं नैव प्रजायते ।  
 किन्तु स्वात्मन औत्सुक्यनिवृत्तिः स्थाक्षणं तृणाम् ॥  
 ततो न जायते किञ्चित्सुखं विषयतो तृणाम् ।  
 किन्तु दुःखेषु सुखर्थाः क्रियते भ्रान्तवुद्दिभिः ॥  
 जनिनाशाल्यतावाश्च दोषा विषयजा तृणाम् ।  
 फले तस्मिन् कथं नाम सुखर्थीर्थीमितो भवेत् ॥  
 ततो न जायते किञ्चित् सुखं क्वापि कथञ्चन ।  
 अनन्दात्मा ततोऽस्यां सत्प्रकाशैकरूपवान् ॥

आत्मपुराणम्.

† ज्ञात्वा देवं सर्वपाशापहानिः । क्षीणैः क्षेत्रैः ज्ञनमृत्युप्रहाणिः ॥  
 श्वेताश्वतरोपनिषत्.

## XIV.

THE Creator (*Brahmâ*), the Protector (*Vishnu*), the Destroyer (*Rudra*), the Consumer (*agni*), the Sun, the Moon, the Thunderer (*Indra*), the Wind (*Marut*), the Sacrifice, and so on, the sages describe the One eternal Ens, as they look at it through the multifarious forms of the intellect ;—all my best worship to that Divine Essence, the destroyer of that ignorance whose form is this world.\*

*S'ankarâchârya.*

## II.—BRAHMAN.

## XV—XVI.

THAT should be known as *Brahman* beyond the gaining whereof there remains nothing to gain, beyond the bliss whereof there remains no possibility of bliss, beyond the sight whereof there remains nothing to see, beyond becoming which there remains nothing to become, beyond knowing which there remains nothing to know.†

*Atmabodha.*

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\* ब्रह्मा विष्णु रुद्रहुताशौ रविचंद्रा  
विद्रो वायुर्यज्ञ इतीर्थं परिकल्प्य ।  
एकं संते यं बहुधाहुमेतिमेदा  
त्तु संसारध्वान्तविनाशं हरिमिद्दे ॥

हरिमिद्देस्तोच्य.

† यक्षाभान्नापरो लाभो यत्सुखान्नापरं सुखं ।  
यज्ञानान्नापरं ज्ञानं तद्वद्यत्यवधारयेत् ॥  
यददश्यान्नापरं दृश्यं यद्यूत्वा न पुनर्भवः ।  
यज्ञात्वा न परं ज्ञायं तद्वद्यत्यवधारयेत् ॥

मालबोध.

## XVII.

**T**HIS is full, and so is that ;—full comes out of the full,—taking away the full from the full, the full remains for ever.\*

*Isopanishad.*

## XVIII.

**H**E is eternal among the eternal, conscious among the conscious ; He, ever one, produces the variety of ideas in the many ;—knowing that Divine One, realizable by *Sāṅkhya* or *Yoga*, as the Supreme Cause, all bonds dissolve themselves into nothing.†

*Svetāśvataropanishad.*

## XIX.

**H**E who, in the beginning, sent forth the Creator (*Brahmā*) and favoured him with the storehouse of all knowledge, the *Veda* ;—I, desirous of liberation, betake myself to Him, the ever-effulgent light, revealing his eternal Self through the intellect.‡

*Svetāśvataropanishad.*

\* पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।  
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ईशोपनिषत्.

† नित्यो नित्यानां चेतनश्चेतताना  
मेको बहुतां योविदधाति कामान् ।  
तत्कारणं साद्भूययोगाधिगम्यं  
शात्वा देवं मुच्यते सर्वपाशैः ॥

खेताश्वतरोपनिषत्.

‡ यो ब्रह्माणं विदधाति पूर्वे यो वै वैशाश्व प्रहिणोति तस्मै ।  
तं ह देवमात्मवुद्दिक्षकाशं मुमुक्षुवै शरणं प्रपद्ये ॥

खेताश्वतरोपनिषत्.

## XX.

**A**S in the sun, all light, there is neither day nor night, so in the Self, all light, their is neither knowledge nor ignorance.\*

*Upadēśāśāhasri.*

## XXI.

**T**HIE ever unchangeable is devoid of sound, touch, form, taste or smell. It is without beginning or end, ever beyond the prime cause of all evolution (*ciz.*, the *Mahat*);—knowing that, one escapes the all-devouring jaws of death.†

*Kathopanishad.*

## XII—XIII.

**T**HIE eye has no access there, nor has speech nor mind ; we do not know It (the Self), nor the method whereby we can impart It. It is other than the known as well as the unknown ; so indeed do we hear from the sages of old who explained It thus to us.‡

*Kenopanishad.*

\* नाहोरात्रे यथासूर्ये प्रभारूपाविशेषतः ।  
बोधरूपाविशेषात्र बोधाषोधौ तथात्मनि ॥

उपदेशसाहस्री.

† अशब्दमस्पर्शमरूपमव्ययं तथारसनित्यमगन्धवच्य यत् ।  
'अनाद्यनन्तमहतः परन्धुवं निचाय्य तन्मृत्युमुखात्प्रमुच्यते ॥  
कातोपनिषत्.

‡ न तत्र चक्षुर्गच्छति नवागच्छति नामनो ।  
न विद्यो न विजानीमोशथैतदनुशिष्यात् ॥  
अन्यदेव तद्विदितादथोविदितादधि ।  
इति शुश्रम पूर्वेषां ये नस्तद्वाचचक्षिरे ॥

केनोपनिषत्.

## XXIV.

TRY to realise (within thyself) that whence arise these beings, by which they stand sustained, and unto which they return and become naught ;—that indeed is *Brahman*.\*

*Taittiriyyopanishad.*

## XXV—XXVI.

TO the emperor (Janaka) thus explained Yājnavalkya;—  
When there is, *as it were*, a second, there alone does one see, smell or taste somethig other (than Self), there alone does one speak to or hear, think of or touch or know something other (than Self);—but when the seer is all alone by himself, he is as still as an undisturbed collection of water,—this indeed is *Brahmaloka*, the condition of universal empire. This to the self, is the highest end, the best riches, the supremest world, the greatest joy,—the rest of beings live only by a particle of this bliss.†

*Bṛhadāraṇyakopanishad.*

\* यतोवा इमानि भूतानि जायन्ते येन जातानि जीवन्ति यत्प्रयन्त्यभिसंविशन्ति तद्विजिज्ञासस्त्र । तदृश ॥

तेजिरीयोपनिषत्.

† यत्रवाऽन्यदिव स्यात्त्राऽन्योऽन्यत्पशेदन्योऽन्यजिग्रेदन्योऽन्यद्रसेयेदन्योऽन्यद्वेदन्योऽन्यच्छृणुयादन्योऽन्यमन्वीतान्योऽन्यत्पृशेदन्योऽन्यद्विजानीयात् ॥

सलिलएकोद्दृतोभवत्पेष ब्रह्मलोकः सप्राणितैर्नमनुशशास याज्ञवल्क्य एषास्य परमागतिरेषास्यपरमामा सम्पदेषोऽस्य परमोलोक एषोऽस्यपरमआनन्द एत सैवानन्दस्यान्यानिभूतानि मात्रामुपजीवन्ति ॥

बृहदारण्यकोपनिषत्.

## XXVII—XXVIII.

**F**AITHER, son, mother, nay even the worlds, the Gods, the *Vedas* are all naught in this (Self) ; the thief is no-thief, the foeticide no-foeticide, the *chāndāla* no-*chāndāla*, the *Poulkasa* no-*Poulkasa*, the *S'ramana* no-*S'ramana*, the ascetic no-ascetic ; —It has no relation with good or evil. One who has become It is beyond all desires of the heart. It should not be supposed that (even in sleep) It does not see, for It does not see though ever seeing ; the sight of the seer is never lost, being eternal, there is nothing other than Itself which It can make the object of Its seeing.\*

*Bṛhadāraṇyakopanishad.*

## XXIX.

**H**ENCE it is described as “not this,” “not that,” and so on by negatives only.†

*Bṛhadāraṇyakopanishad.*

## XXX.

**T**HAT is real bliss which has no conditions ; in the conditioned there can be no happiness ;—the Unconditioned alone is bliss ; try to realize the Unconditioned (in thyself).‡

*Chhāndogyopanishad.*

\* अत्र पितापिता भवति मातामाता लोकाभ्लीका देवाअदेवा वेदाअवेदा अत्र स्तेनोऽस्तेनो भवति भ्रूण्डाभ्रूण्डा चाण्डालोऽचाण्डालः पौल्कसोऽपौल्ककः श्वर्णे ऽश्वर्ण स्तापसोऽस्तापसोऽन्नागतं गुण्यनानन्नागतं पापेन तीर्णो हि तदासर्वोच्छो कान् हृदयस्य भवति ॥

यद्यु तत्पश्यति पश्यत्तेत्पश्यति । न हि दर्शयेत्विर्परिलोपोविद्यतेऽविना शित्वान्नतुतद्वितीयमस्ति ततोऽन्यद्विभक्त्यत्पश्येत् ॥

बृहदारण्यकोपनिषद्.

† अथात आदिशो नेतिनेतीति ॥

बृहदारण्यकोपनिषद्.

‡ यो वै भूमा तत्सुखं नात्ये सुखमस्ति भूमेव सुखं भूमा त्वेष विजिज्ञासितध्यः तान्देश्यापनिषद्.

## XXXI.

THAT is the Unconditioned wherein one does not see another, one does not hear another, one does not know another ; that wherein one sees another, hears another, knows another, is the conditioned. The Unconditioned is immortal, the conditioned is mortal. Oh master ! where is this Unconditioned to be found ? In its own glory, or even nowhere.\*

*Chhāndogyopanishad.*

## XXXII.

HENCE is described the Self ; Self alone stands above, below, west, east, south and north ; everywhere all is Self. He who thus sees, thinks and knows, enjoys Self, plays with Self, has Self alone even for a second, finds perfect bliss in Self, becomes the lord of all, gains access to all worlds and beings. Those who understand otherwise, betake themselves to other masters, enjoy only the mortal world of conditions, find no access to all beings and all worlds.†

*Chhāndogyopanishad.*

\* यत्र नान्यतपश्यति नान्यच्छृणोति नान्यद्विजानाति स भूमा अथ यत्रान्यतपश्यत्यन्यच्छृणोत्यन्यद्विजानाति तदल्पं यो वै भूमा तदमृतमथ यदल्पं तन्मर्त्यं स भगवः कस्मिन् प्रतिष्ठित इति स्वे महिम्न यदि वा न महिम्नाति ॥

छान्दोग्योपनिषद्.

† अथात आत्मादेश एवात्मैवाधस्तादात्मोपरिष्ठादात्मापश्चादात्मा पुरस्तादात्मा दक्षिणत आत्मोत्तरत आत्मैवेदं सर्वमिति स वा एष एवं पश्यत्वेवं मन्त्रान एवं विजानात्मरतिरात्मक्रीड आत्ममिथुन आत्मानन्दः स स्वराङ्गुवति तस्य सर्वेषु लोकेषु कामचारो भवन्ति अथ येऽन्यथाऽतोविदुरन्यराजानस्ते क्षय्यलोका भवन्ति तेषां सर्वेषु लोकेष्वकामचारो भवति ॥

छान्दोग्योपनिषद्.

## XXXIII—XXXV.

THAT soul which is ever awake even in sleep, sending forth the variety of ideas, is said to be all pure *Brahman*, all immortality ;—all the worlds are held in it (as it were, in suspension), there is nothing which transcends it. It is this. As the *one* fire pervading the universe *appears* in so many forms in the variety of objects, so the inner self of all, ever one, appears to take on so many forms, but is ever beyond them. As the sun who enlightens everything has nothing whatever to do with the numerous ills the eye may perceive, so the inner self of all, ever one, has no connection whatever with the joys and sorrows of the world, being ever beyond them.\*

*Kathopanishad.*

## XXXVI—XXXVIII.

THAT is the real witness (*viz.*, self), all consciousness, who unites in one grasp, the actor, act and the variety of objects apart one from the other. I see, hear, smell, taste and touch,—in this form does (the witness) unite all in one continuous consciousness, even like the lamp suspended in a theatre. The lamp in the theatre takes in the master, the audience, the actors and all, without distinction, in one sweep of light, and continues to shed the same light even when all these are not there.†

*Panchadasi.*

\* य एव सुसेषु जागर्ति कामं कामं पुरुषो निमिमाणः ।

तदेव शुक्रं तद्वा तदेवामृतसुच्यते ।

तस्मैलोकाः अतोः सर्वे तदुनावेतिकञ्चन ॥ एतद्वैतत् ॥

अभिर्यैको भुवरं प्रविष्टो रूपं रूपं प्रतिरूपो वभूव ।

एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो वहित्व ॥

सूर्यो यथा सर्वलोकस्य चक्षुर्न लिप्यते चाक्षुषेवाश्यदाष्टैः ।

एकस्तथा सर्वभूतान्तरात्मा न लिप्यते लोकदुःखेन वाशः ॥

कडोपनिषत्.

† कर्तारं च किंया तद्वद्यावृत्तिषयानपि ।

स्फोरयेदेकयत्नेन योऽस्ती साक्षत्र चिद्रुपः ॥

## XXXIX.

THE seer of thy sight thou shalt not see, the hearer of thy ear thou shalt not hear, the thinker of thy thoughts thou shalt not think, the knower of thy knowledge thou shalt not know—this is thy Self, all-pervading, everything besides is but mortal.\*

*Bṛhadāraṇyakopanishad.*

## XL.

WITHOUT the glass there is no possibility of a sight of the reflection; whence then could there be any possibility of the knowledge of *name* and *forms* without assuming that which is existence, consciousness, and bliss ? †

*Panchadasi.*

ईक्षे शृणोमि जिग्रामि स्वादयामि सृशास्यहम् ।  
इति भासयते सर्वे नृत्यशालास्थदीपवत् ॥  
नृत्यशालादिष्ठो शीपः प्रमुँ सम्यांश नर्तकीम् ।  
शीपयेदविशेषेण तदभावेऽपि दीप्यते ॥

पञ्चदशी.

\* न दृष्टेऽष्टारं पश्येन्मुतोःश्रोतारं शृण्या न मतेर्मन्तारं मन्त्रीयां न विज्ञाते-  
विज्ञातारं विजानीया एष त आत्मा सर्वान्तरोऽतोऽन्यरातेम् ॥

बृहदारण्यकोपनिषद्.

† अद्वृता दर्पणं नैव तदन्तस्थेक्षणं तथा ।  
अमत्वा सचिदानन्दं नामरूपमतिः कृतः ॥

पञ्चदशी.

## XLI—XLIII.

**H**E pervades the earth and yet transcends it ; the earth knows Him not ; the earth is His body : He controls the earth from within ;—He is thy inner Self ever immortal. He pervades water and yet transcends it ; water knows Him not ; water is His body : He controls water from within ;—He is thy inner Self ever immortal. \* \* \* \* \* He is the unseen seer, the unheard hearer, the unthought thinker, the unknown knower ; there is no seer other than this, no hearer other than this, no thinker other than this, no knower other than this ;—this is thy (and of all beings') inner self, ever immortal ; all beside is mortal.†

*Brhadāranyakopanishad.*

## XLIV—XLVIII.

**T**HAT which is not spoken in speech but that whereby all speech is spoken ; that which does not think in the mind but that whereby the mind proceeds to think ; that which does not perceive with the eye but that whereby the eye receives its sight ; that which does not hear with the ear but that whereby the ear hears ; that which does not breathe the breath

\* The same is said of fire, air wind, heaven, sun, moon, stars, light, darkness, space, skin, speech, eyes, ears, mind, breath,—all being whatever.

† यःपृथिव्यां तिष्ठन् पृथिव्या अन्तरोर्यं पृथिवी न वेद यस्य पृथिवी शरीरः पृथिवीमन्तरो यमयत्येष त आत्मान्तर्यम्यमृतः ॥

योऽप्यु तिष्ठन्नपोऽन्तरोर्यमापेन विद्युर्स्यापः शरीरं योऽपोन्तरो यमयत्येष आत्मान्तर्यम्यमृतः ॥

अहश्चोदृष्टाऽमृतः श्रोतामतोमन्ताविज्ञातो विज्ञाता नान्योऽतोऽस्ति द्रष्टा नान्योऽतोऽस्ति श्रोता नान्योऽतोऽस्ति मन्ता नान्योऽतोऽस्ति विज्ञातैष त आत्मान्तर्यम्यतोऽतोऽन्यशर्तम् ॥

*बृहदारण्यकोपनिषत्.*

of life but that whereby life itself is kept up ;—Know thou that that is *Brahman*, not this that people worship.\*

*Kenopanishad.*

XLIX.

**I**MMORTAL *Brahman* alone is all this ; the east, west, south and north is all *Brahman* ; this wide expanse of the universe above and below is indeed all *Brahman*.†

*Mundakopanishad.*

L.

**I**N the beginning, oh good one! was the Ens alone ; all one without a second.‡

*Chhândogyopanishad.*

\* यद्वाचानभ्युदितं येन वागभ्युयते ।  
तदेव ब्रह्म स्तं विद्धि नेदं यदिदमुपासते ॥  
यन्मनसा न मनुते येनाहुर्मनो मतम ।  
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥  
यक्ष्मुषा न पश्यति येन चक्षुः पश्यति ।  
तदेव ब्रह्म त्वं विद्धि न यदिदमुपासते ॥  
यद्द्वैतेण न शृणति येन श्रोत्रमिदं क्षुतम् ।  
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥  
यद्याजेन न प्राणिति येन प्राणः प्रणीयते ।  
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥

केनोपनिषत्.

† ब्रह्मैवेदमस्तुतं पुरस्ताद्वाद्य पश्चाद्वाद्य दक्षिणतश्चोत्तरेण ।  
अथश्चोर्ध्वञ्च प्रस्तुतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥

मुण्डकोपनिषत्.

‡ सदेव सौम्येदमप्य आसीदेकमेवाद्वितीयम् ।

छान्दोग्योपनिषत्.

## LI.

**B**RAHMÂ, Indra, Prajâpati, all the gods, the five primordial elements, and all that breathes, or moves about, or flies above, or stands unmoved,—the whole (universe) exists through Thought, depends on Thought, Thought is its stay ;—Thought is *Brahman*.\*

*Aitareyopanishad.*

## LII.

**T**HIS self—*Brahman*—is all intellect, all mind, all life, all eyes, all ears, all earth, all water, all wind, all ether, all light, all darkness, all desires, all peacefulness, all anger, all quiet, all religious merit, all religious demerit ; It is the All, It is this, It is that.†

*Brhadâranyakopanishad.*

## LIII.

**T**HIS *Brahman* is causeless, without a second, having no within and without ; this self is *Brahman*, the consciousness of all.‡

*Brhadâranyakopanishad.*

\* एष ब्रह्मैष इन्द्र एष प्रजापतिरेते सर्वे देवा इमानि च पञ्चमहाभूतानि  
\* \* \* यत्किञ्चिदेवं प्राणिजक्तमं च पतनि च यच्च स्थावरं सर्वं तत्प्रज्ञानिन्तं प्रज्ञाने  
प्रतिष्ठितं प्रक्षा प्रतिष्ठा प्रक्षानं ब्रह्म ॥

ऐतरेयोपनिषद्.

† स वा अयमात्मा ब्रह्म विज्ञानमयो मनोमयः प्राणमयश्वर्मयः शोच्रमयः पृथ्वी-  
मय आपोमयो वायुमय आकाशमयस्तेजोमयोऽतेजोमयः काममयोऽकाममयः  
क्रोधमयोऽक्रोधमयोर्धर्ममयोऽर्धर्ममयः सर्वमयस्तथदेवतदिदम्योऽदोमय इति ॥  
बृहस्पतिराण्यकोपनिषद्.

‡ तदेतद्वापूर्वमनपरमनन्तरमवाक्यमयमात्माब्रह्म सर्वानुभूः ॥  
बृहस्पतिराण्यकोपनिषद्.

## LIV.

**O**H Gārgi ! this immutable one is the unseen Seer, the unheard Hearer, the unthought Thinker, the unknown, Knower ;—there is no seer beside this, no hearer beside this, no thinker, no knower beside this. In this immutable (essence) oh dear Gārgi ! is interwoven the *ākāśa* (the last essence of all existence).\*

*Bṛhadāraṇyakopanishad.*

## LV.

**H**E (Yājnavalkya) said oh Gārgi ! the knowers of *Brahman* thus explain the ever Immutable. It is neither with dimensions nor atomic, neither short nor long ; It is not red, not sticky, not light, not dark ; neither air, nor ether. It has no relation, no taste, no smell, no eye, no ear, no speech, no mind, no light, no life, no mouth, no form, no break, no without ;—It enjoys nothing or is enjoyed by nothing.†

*Bṛhadāraṇyakopanishad.*

## LVI—LX.

**I** explain to thee that real thing, knowledge whereof confers immortal enjoyment ;—It is supreme *Brahman* without beginning, beyond being as well as non-being. It is all hands, all feet, all eyes, all heads, all mouths, all ears. It stands embracing the whole universe within its ample fold. It illuminates all

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\* तद्वा एतदक्षरं गार्यदृष्टं द्रष्टुर्भुतं श्रोत्रमतं मन्त्रविज्ञातं विज्ञातु नुन्यदतोऽस्ति द्रष्टु नाऽन्यदतोऽस्ति श्रोतु नाऽन्यदतोऽस्ति मन्त्रु नाऽन्यदतोऽस्ति विज्ञावेतस्मिन्नु खत्वक्षेरे गार्यांकाश औतश्चप्रोत्थेति ॥

दृष्टवारण्यकोपनिषद्.

† स होवाचैतद्वैतदक्षरं गार्गि ब्राह्मणा अभिवदन्त्यस्युलमनण्वन्हस्वमरीर्थमलोहितमस्नेहमच्छायमतमोऽवाश्वनाकाशमसङ्गमसमग्न्यमव्युक्तमश्रोत्रमवागमनोऽतेजस्कमप्राणममुखममात्रमनन्तरमवाहनं न तदश्राति किञ्चन न तदश्राति कश्चन ॥

दृष्टवारण्यकोपनिषद्.

sensible objects though void of every sense, It sustains all though void of all relation, It reaps the fruition of all activity though void of every property ;—It is within and without all beings, It is immovable and yet ever moving, It is minutely unknowable, and yet constantly near though ever afar. Though ever unpartitioned It stands *as if* divided in all beings ; It is the sustainer, master and destroyer of all.\*

*Bhagvadgītā.*

LXI.—LXII.

OBJECTS transcend the senses, the mind transcends objects, the intellect transcends the mind, the *mahat* (*i.e.* cosmic intellection) transcends intellect (*i.e.* individual intellect), the *aryakta* (*i.e.* the undifferenced first cause), transcends the *mahat*, the *Purusha* (*i.e.* the Self) transcends the *aryakta* ;—beyond the *Purusha* there is nothing which can transcend Him, or prevent Him from being the last essence, the last resort (of all).†

*Kathopanishad.*

\* ज्ञाय यत्तप्रवक्ष्यामि यज्ज्वात्वामृतमशूरे ।  
अनादिमन्परं ब्रह्म न मत्तासदुच्यते ॥  
सर्वतः पाणिपादै तत्सर्वतोऽक्षिशिरोमुखम् ।  
सर्वतः श्रुतिमङ्गोके सर्वमावृत्य तिष्ठति ॥  
सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।  
असक्तं सर्वमृचैव निर्मुणं गुणमोक्तु च ॥  
दहिनन्तश्च भूतानामचरं चरमेव च ।  
सूक्ष्मत्वात्तदिविषयं दूसयं चान्तिके च तत् ॥  
'अविभक्तं च भूतेषु विभक्तमित्र च स्थितम् ।  
भूतमर्हं च तज्ज्ञेयं प्रसिष्णु प्रभविष्णु च ॥

भगवद्गीता.

† इन्द्रियेभ्यः परा हार्या अर्थेभ्यश्चरं मनः ।  
मनसस्तु परा बुद्धिर्द्वेगात्मा महान्परः ॥  
महतः परमः यक्षतमध्यक्तात्पुरुषः परः ।  
पुरुषाशपरं किञ्चित् सा काष्ठा सा परागतिः ॥

कठोपनिषद्.

## LXIII.

THAT is the First Great *Purusha* who, though without hands or feet, is the swiftest of approach ; though without eyes or ears, sees and hears everything ; though uncomprehended, comprehends everything knowable.\*

*S'vetâśvataropanishad.*

## LXIV—LXVI.

THE all-seeing is never born, never dead ; It comes out of nothing or sends forth nothing ;—It is unborn, eternal, immutable, ever unique, never destroyed with the destruction of the body. If the killer intends to kill or if the killed thinks He is killed, both of them do not *know* ;—It neither kills nor is killed. It is smaller than an atom, greater than the greatest ; It is present in the heart of all beings. The glory of this Self is realized by him the whole of whose sensibility returns to a state of placid calmness through absence of desire ;—he alone passes to the other side of this ocean of sin and sorrow.†

*Kathopanishad.*

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\* अपाणिपादो जवनो मर्हीता पश्यत्यच्भुः स शृणोत्यकर्णः ।  
स वेति वेदं न च तस्याऽस्ति वेत्ता तमादुरप्यं पुरुषं महान्तम्  
श्वेताभ्वसरोपनिषद्.

† न जायते म्रियते वा विषयिकायै कुतश्चित् वभूव कश्चित् ।  
अजोनित्यः शाश्वतोऽप्यं पुराणो न हन्यते हन्यमाने शरीरे ॥  
हन्ता चेन्मन्यते हन्तुं हतचेन्मन्यते हतम् ।  
उमीं तौ न विजानीतो नायं हन्ति न हन्यते ॥  
अणोरणीयान्महतोमहीयानात्मास्य जन्तोनिहितो गुहायाम् ।  
तमक्तुः पश्यते वीतश्चोको धातुप्रसादान्महिमानमात्मनः ॥  
कठोपनिषद्.

## LXVII.—LXIX.

STEEL cuts It not, fire burns It not, water moistens It not, wind dries It not;—ever uncut, unburnt, unmoistened, undried, It is eternal, all-pervading, immovable, unchangeable; It is the All. It is said to be unmanifest, unthought, unalterable;—knowing It to be such thou needst not grieve.\*

*Bhagavadgitā.*

## LXXX.—LXXI.

TRUTH alone conquers, not falsehood, the divine path† stands upheld by Truth; sages with desires put out by satiety pass over it to the great treasure of Truth. It (the Truth) is all-embracing yet unthinkable, all light, minutest of the minute yet ever manifest. It is farthest of all yet ever near in all beings, ever present in the hidden consciousness of all which passes out in all acts (of mind and body). ‡

*Mundakopanishad.*

\* नैनं छिन्दन्ति शशाणि नैनं हस्ति पावकः ।  
न चैनं क्लेदयन्तापो न शोषयति मारुतः ॥  
अच्छेयोऽयमदाशोऽयमक्लेयोऽशीष एव च ।  
नित्यः सर्वगतः स्याणुरचलोऽयं सनातनः ॥  
अव्यक्तोऽयमचिन्त्योऽयमविकाशोऽयमुच्यते ।  
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥

भगवद्गीता.

† That is Devayāna the way by which the liberated pass through the sun to higher worlds and rest in absolute unity with all.

‡ सत्यमेव जयते नानन्तं  
सत्येन पन्था वितर्ते देवयानः ।  
थेनाक्रमन्त्युष्येण द्वापाकामा  
यत्र तत्सत्यस्य परमं निधानम् ॥  
मुहूरतहित्यमचिन्त्यरूपं  
सूक्ष्माकृतत्सूक्ष्मतरं विभाति ।  
द्वापात्सुदूरे तविहानितके च  
पश्यत्स्त्वैव निहितं गुहायाम् ॥

मुण्डकोपनिषद्.

## LXXII.

ONE so freed from the bondage of senses transcends all material relation, and becoming all supreme light, regains his own Self. This indeed is Self. It is beyond mortality, beyond fear, It is Brahman ;—Truth is only another name of Brahman.\*

*Chhāndogyopanishad.*

## LXXIII—LXXV.

THERE could hardly be any room for separateness in that intransmutable, formless, characterless, one Being which is beyond the relations of subject, object, instrument etc., which is every way full to the utmost like the waters surging above all things at the great cyclic deluge. In it merges the cause of illusion like darkness in light ;—there, verily, can be nothing like separateness in It, the highest essence, without character, and ever one without a second.†

*Vivekachudamani.*

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\* अथ एष सम्प्रसादोऽस्माच्चरीरात्समुत्थाय परं ज्योतिरुपसम्पदं स्वेन रूपेणा-  
भिनिष्पयत एष आत्मेति होवाचैतदमृतमभयमेतद्व्योति तस्य ह वा एतस्य ब्रह्मणो  
नाम सम्बिमिति ॥

छान्दोर्योपनिषद्.

† ब्रह्मदर्शनदृश्यादिभावशून्यैकवस्तुनि ।

निर्विकारे निराकारे निर्विशेषे भिदा कुतः ॥

कल्पार्थव इवायन्तपरिपूर्णैकवस्तुनि ।

निर्विकारे निराकारे निर्विशेषे भिदा कुतः ॥

तेजसीवतमो यत्र प्रलीनं भ्रान्तिकारणम् ।

भद्रितीये परे तस्ये निर्विशेषे भिदा कुतः ॥

विवेकचूडामणिः

## LXXVI—LXXVII.

**T**HAT is the form of the highest Self wherein the world of subject and object though existing does not exist, and which though all *akâ'a* has no touch with it. It is all void and yet as if it were no void, the world is caught in it, it continues to be completely void 'though full of numberless worlds upon worlds.\*

*Yogavâsishtha,*

## LXXVIII.

**T**HE whole of this cosmos is one self, there is no room for the idea of body and its like. Brahman is all that is, all bliss, whatever thou seest is all thought.†

*Yogavâsishtha,*

## LXXIX.

**A**S light belongs to the sun, coldness to water, and heat to fire, so do existence, consciousness, bliss, eternity, immutable purity, belong, by nature, to self.‡

*Atmabodha,*

\* ब्रह्मदृश्यक्रमी यत्र स्थितोऽप्यस्तमयं गतः ।  
यदनाकाशमाकारं तदूर्धं परमात्मनः ॥  
अशृत्यमिव यच्छून्यं यस्मिन् शून्यं जगस्त्थितम् ।  
सुर्गैषि सति यच्छून्यं तदूर्धं परमात्मनः ॥  
योगवासिङ्गम्.

† आत्मैवेदं जगस्तर्वं कुतोदेहादिकरूपमा ।  
ब्रह्मैवानन्दरूपं सद्यत्पश्यसि तदेव चित् ॥

योगवासिङ्गम्.

‡ प्रकाशोऽकस्य तोयस्य शैत्यमग्नेर्यथोच्छता ॥  
स्वभावः सच्चिदानन्दनित्यनिर्मलतात्मनः ॥

यास्मवौथः

## LXXX.—LXXXI.

THE material cause of this illusion is none other than *Brahman*, the whole of the universe is, therefore, *Brahman*, and nothing else. *Brahman* being the All, causality is mere illusion ;—the real Truth being thus known there can be no room for the slightest separateness.\*

*Aparokshānubhuti.*

## LXXXII.

THIS Self is the bridge, the support, of the whole universe which, but for it, will be nowhere.†

*Chāndogyopanishad.*

## LXXXIII.

HE is all bliss of every kind, attaining this bliss it realizes its nature which is all bliss.‡

*Taittiriyopanishad.*

## LXXXIV.

\* \* \* THIS therefore is the last measure of all bliss.§

*Taittiriyopanishad.*

\* उपादानं पपञ्चस्य ब्रह्मणीन्यन्न विद्यते ।  
तस्मात्सर्वपञ्चोऽयं ब्रह्मोवास्ति न चेतरत् ॥  
व्याप्यव्यापकता मिथ्या सर्वमात्मेतिशासनात् ।  
इति ज्ञाते परे तत्त्वे भेदस्यावसरः कुतः ॥

अपरोक्षानुभूतिः

† अथ य आत्मा स सेतुर्विष्टिरेषां लोकानामसम्बेदाय ॥  
तान्दोग्योपनिषद्.

‡ रसो वै सः । रसं होवायं लब्धवानन्दी भवति ॥  
सैक्षिरीयोपनिषद्.

§ \* \* सेषानन्दस्य मीमांसा भवति  
तैक्षिरीयोपनिषद्.

## LXXXV.

THE one ever-effulgent stands concealed in all beings, It pervades every knowable object and is the inner self of all. It is the witness of all action, the all-embracing resort of beings, the unaffected seer, all thought, unique, and without properties.\*

*Svetâśvataropanishad.*

## LXXXVI.

HE has neither form nor instruments, He is not seen as equal to or greater than (any thing); His transcendent power is heard of as unimaginably multifarious, omniscience and omnipotence constitute His very nature.†

*Svetâśvataropanishad.*

## LXXXVII.

NEITHER sun nor moon nor fire enlightens it ; that indeed is my sublime habitat ; thence no return is ever possible.‡

*Bhagavadgītā.*

\* एको देवः सर्वभूतेषु गृहः  
सर्वव्यापी सर्व भूतान्तरात्मा ।  
कर्माऽध्यक्षः सर्वभूतधिवासः  
साक्षी चेता केवलो निर्गुणक्ष ॥

स्वेताश्वतरोपनिषद्.

† न तस्य कार्यं करणं च विद्यते ।  
न तत्समश्चाभ्यधिकक्ष दृश्यते ॥  
पंतास्य शक्तिविविषेव श्रूयते ।  
स्वाभाविकी ह्यानबलक्रिया च ॥

स्वेताश्वतरोपनिषद्.

‡ न तद्वासयते सूर्यो न शशाङ्को न पावकः ॥  
यद्रत्वा न निर्वर्तन्ते तद्वाम परमं मम ॥

भगवद्गीता.

## LXXXVIII.

THE Lord creates neither the objects nor the subjects which make up the world ; nor does He plan the relation of ends and means ;—nature alone continues to act.\*

*Bhagavadgitā.*

## LXXXIX.

IT is unborn, ever awake, free from dream, having no form or no name. It is one continuous thought, all-knowing. There is no metaphor whatever in saying this.†

*Gaudapādachārya.*

## XC.

THIS oh Satyakáma is *Brahman* higher as well as lower, (*i. e.* science and nescience all is *Brahman*).‡

*Praśnopanishad.*

## XCI.—XCII.

AS above so below, as below so above ; he passes from death to death who here finds the least shadow of variety. There is no variety in This, It should be grasped

\* न कर्तुं न कर्माणि लोकस्यृजति प्रभुः ॥  
न कर्मफलसंयोगं स्वभावस्तु प्रवत्तते ॥

भगवद्गीता.

† अजमनिद्रमस्वप्नमनामकमरूपकम् ।  
सकृद्विभातं सर्वं नोपचारः कथम् ॥

गौडपादाचार्यः

‡ एतद्वै सत्यकाम परम्परम् ब्रह्म ॥

प्रभोपनिषत्.

by the mind alone ; he, indeed, passes from death to death  
who here finds the least shadow of variety\*

*Kathopanishad.*  
also *Bṛhadāranyakopanishad.*

## XCIII.

**A**S a hawk or an eagle having soared high in the air wings  
its way back to its resting-place, being so far fatigued,  
so does the soul (having experienced the phenomenal) return  
into itself where it can sleep beyond all desires, beyond all  
dreams.†

*Bṛhadāranyakopanishad.*

## XCIV.

**T**HIE sun does not shine there nor the moon nor the stars  
nor even these lightnings, least of all this fire ; every-  
thing becomes enlightened in its light, the whole of this  
shines through Its lustre.‡

*Kathopanishad* also *Mundakopanishad.*

\* यदेवेहतदमुत्र यदमुत्रतदन्विह ।

मृत्योः स मृत्युमाप्नोति ग इह नानेव पश्यति ॥

मनसैवेदमास्त्वयन्नेह नानास्ति किञ्चन ॥

मृत्योः स मृत्युङ्क्ष्यति य इह नानेव पश्यति ॥

कठेपनिषत् । वृहदारण्यकोपनिषत्.

† तद्यथाऽस्मिन्नाकाशे शेनो वा सुपर्णो वा विपरिपत्य आन्तः संहत्य पक्षी सल्या-  
यैव ग्रियत एवमेवाऽयं पुरुष एतद्या अन्ताय धावति यत्र सुतो न कञ्चन काम-  
कामयते न कञ्चन स्वप्नं पश्यति ॥

वृहदारण्यकोपनिषत्.

‡ न तत्र सूर्यो भाति न चन्द्रतारक

स्त्रेमा विशुद्धी भान्ति कुतोऽयमभिः ।

तमेव भान्तमनभाति सर्वे

न्तस्यभासा सर्वेभिर्द विभाति ॥

कठेपनिषत् । मुण्डकोपनिषत्.

### III.—SELF—IDENTITY.

#### XCV.

**A** particle of Its bliss supplies the bliss of the whole universe, everything becomes enlightened in Its light ; nay all else appears worthless after a sight of that essence ;—I am indeed this supreme eternal *Brahman*.\*

*Vijnananaukta.*

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#### XCVI.

**T**HE power of sun, moon, fire and even of speech having exhausted itself to rest, the senses being all put out, that which stands self-illumined, beyond all relations, sending forth this universe of ideas, and all thought, is shown in the *Srutis* to be the inner self of all.†

*Svarajyasyaiddhi.*

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\* यदानन्दलेशैः समानन्दिं विश्वं  
यदाभाति सत्त्वे तदाभाति सर्वम् ।  
यदालोचने हैयमन्यतसमस्तं  
परं ब्रह्म नित्यं तदेवाहमस्मि ॥

विज्ञानगौका.

† संशान्ते रविशशिवहिवाकृप्रकाशे  
निर्वाणे करणगणे निरस्तसङ्कः ।  
स्वजोतिः प्रकटितवासनामयार्थ-  
शिदाकुः श्रुतिभिरुद्दीरितोऽन्तरात्मा ॥

स्वारात्मसिद्धिः

## XCVII.

**I** am without character, without action, without imagination, without relation, without change, without form, without sin, all eternity, ever liberated.\*

*Atmabodha.*

## XCVIII.

**I**F thou objectest 'how I should grasp this ?' Pray do not grasp it, ; for the *residuum* after all grasping is at end, is none other than thy-self.†

*Panchadasi.*

## XCIX.

**W**HERE is the man who doubts the fact of his own existence ? for if such a one be found he should be told that the one who thus doubts is the Self he denies.‡

*Svātmanirupāṇa.*

\* निर्गुणो निरिक्षयो नित्यो निर्विकल्पो निरंजनः ।

निर्विकारो निराकारो नियमुक्तोऽस्मि निर्मलः ॥

आत्मबोधः

† कर्यं ताहङ्क्याग्राद्य इति चेन्मैव गृष्णताम् ।  
सर्वप्रहोपसंशान्तो स्वयमेवावशिष्यते ॥

पञ्चदशी.

‡ अस्ति स्वयमित्यस्मिन्नर्थे कस्याऽस्ति संशयः पुंसः ।  
तत्रापि संशयब्देत्संशयिता यः स एव भवति त्वम् ॥

स्वात्मनिरूपणम्.

## C.

NO other knowledge is necessary in *knowing* ones self, for the self is all knowledge ;—the lamp requires not the light of another lamp for its own illumination.\*

*Atmabodha.*

## CI.

SETTING aside every thing which becomes the object of knowledge in this world, there yet remains a residuum, the real essence of knowledge. The knowledge that this is *Brahman* is true knowledge of *Brahman*.†

*Panchadasi.*

## CII.

IT is the ear of ears, the mind of minds, the speech of speech, the breath of breaths, the eye of eyes. The wise transcending these (*i. e.* the physical ear, mind etc.) and renouncing this world of experience, rest in eternal immortality.‡

*Kenopanishad.*

## CIII—CIV.

THIS Self in my heart is smaller than a grain of rice or barley or mustard, smaller than a grain of the *Syāmāka* or even than a part of its part. This Self in my heart is bigger

\* स्वबोधे नान्यबोधेच्छा बोधस्तयात्मनः ॥

न दीपस्यान्यदिपेच्छा यथा स्वात्मप्रकाशने ॥

भास्मबोधः

† यस्मिन्यस्मिन्नस्ति लोके बोधस्तत्तदुपेक्षणे ।

यद्बोधमात्रं तद्बोधत्येवं धीर्वद्विनिश्चयः ॥

पञ्चदशी.

‡ श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं स उ प्राणस्य प्राणशक्तिशक्तिरतिमुच्य धीराः प्रेत्यास्मांशोकादमृता भवन्ति ॥

केनोपनिषद्.

than the earth, more extensive than the atmosphere, wider than the sky, greater than all these worlds together. It is all action, all desire, all smell, all taste ; It pervades all that is ; It is void of speech (and all other senses), ever indifferent (to good or evil). This indeed is the Self in my heart, this indeed is *Brahman*. He becomes this *Brahman*, after passing away from here, who has faith in the Self, and has no doubt whatever.\*

*Chhândogyopanishad.*

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CV.

**A**LL this is *Brahman*, this Self is *Brahman*.†

*Mândukyopanishad.*

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CVI.

**A**S the fool with eyes all bedimmed, sees the sun all dark, though covered only with a cloud, so does It appear in bondage only to the victims of illusion. I am this pure Self whose form is all eternal consciousness.‡

*Hastâmalakastotra.*

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\* एष म आत्माऽन्तर्दृष्टेऽणीयात् श्रीहेवा यवाद्वा सर्षपाद्वा श्यामाकाद्वा श्यामाकृतणुलाद्वा एष म आत्मान्तर्दृष्टे ज्यायान् पृथिव्या ज्यायान्तरिक्षाऽज्यायान्दिवो ज्यायानेभ्यो लोकेभ्यः ॥

सर्वकमी सर्वकामः सर्वगन्धः सर्वरसः सर्वमिदमभ्यासोऽवाक्यनादर एष म आत्मान्तर्दृष्टय एतद्वैतमितः प्रेत्याभिसम्भविताऽस्मीति यस्य स्यादद्वान विचिन्कितस्यास्ति ॥

छान्दोग्योपनिषद्.

† सर्वं श्वेतद् ब्रह्मायमात्मा ब्रह्म ॥

माण्डुक्योपनिषद्.

‡ घनच्छब्दद्विर्घनच्छब्दमर्कं  
यथा मन्यते निर्घर्भं चातिमूङः ।  
तथा बद्धवद्धाति यो मूढद्धेः ।  
स नित्योपलब्धिस्वरूपोऽहमात्मा ॥

हस्तामलाकस्तोत्रम्.

## CVII.

IT is the one pervading all, but ever untouched by any, and therefore ever pure, and all clear, like (the all-pervading) *Akāśa*. I am this pure Self whose form is all eternal consciousness.\*

*Hastāmalakastotra.*

## CVIII.

IT is without mind, without eyes, without any similar means (of relating itself to the objective), but all the same, it is the mind as well as the eye of all minds and all eyes, nay the means of means ;—Its form being ever incomprehensible by the mind, the eyes, and the rest. I am this pure Self, all eternal consciousness.†

*Hastāmalakastotra.*

## CIX.

I am indeed that Supreme eternal *Brahman* which is all bliss, all light, beyond illusion, beyond conditions, realiz-

\* समस्तेषु वस्तुष्वनुस्थूतमेकं  
समस्तानि वस्त्रूनि यज्ञ स्पृशन्ति ।  
वियद्वत्सदा शुद्धमच्छस्वरूपं  
स नित्योपलब्धिस्वरूपोऽहमात्मा ॥

हस्तामलाकस्तोत्रम्.

† मनश्चक्षुरादैर्वियुक्तः स्वयं यो  
मनश्चक्षुरादैर्मनश्चक्षुरादिः ।  
मनश्चक्षुरादैरगम्यस्वरूपः  
स नित्योपलब्धिस्वरूपोऽहमात्मा ॥

हस्तामलाकस्तोत्रम्.

able only in the idea 'I am *Brahman*' the ever transcendent\*  
Fourth.†

*Vijnananaukta.*

CX.

**I**T is this infinite atom, all this is that Self from end to end,  
It is the Truth, It is the Self;—oh S'vetaketu! THOU  
ART THAT.‡

2.161

*Chhāndogyopanishad.*

CXI.

**A**S a lump of salt melted in water cannot be experienced by  
the eye, but only by the tongue, so indeed the ever-existent  
*Brahman* shining in the depth of the heart cannot be realized  
by the (external) senses, but by the light of that sympathetic  
awakening which comes from the word of a teacher. THOU  
indeed ART this *BRAHMAN*, not the phenomenal that  
appears around.§

*Svārājyasiddhi.*

\* That is to say *Vishva*, *Taijasa*, *Prājna* are the three transcending  
which is the Fourth, *Brahman*.

† यदानंदरूपं प्रकाशस्त्वरूपं  
निरस्तप्रपञ्चं परिच्छेदशून्यम् ।  
अहंब्रहावृत्त्येकगम्यं तुरीयं  
परं ब्रह्म नित्यं तदेवाहमस्मि ॥

विज्ञाननौका.

‡ स य एशोऽणिमैतदास्म्यमिदं सर्वे तत्सत्त्वं स आत्मा तत्त्वमसि शेतकेतो ॥  
छान्वोऽध्योपनिषद्.

§ अप्सु प्रलीनमिव सैन्धवस्त्रिल्यमक्षणा  
पश्यन्ति यज्ञ करणेरपि हृदिभातम् ।  
विन्दन्ति यशसनयेव रसं गुरुक्षया  
सद्गुणं तत्त्वमासि दृश्यमिदं तु न त्वम् ॥

स्वारात्मसिद्धिः

## CXII.

THE ocean transformed, through the action of clouds, into the form of rivers etc., ceases to be itself; so indeed hast thou forgotten thyself through the power of conditions. Oh friend! remember thy full Self, THOU ART *BRAHMAN*, the ground of existence, the All.\*

*Svārdjyayasiddhi.*

## CXIII.

WHERE there is anything like duality there alone does one see another, there alone does one smell another, there alone does one hear another, there alone does one speak to another, there alone does one think of another, there alone does one know another. But when all is one Self to him, what should he smell with what? what should he see with what? what should he hear with what? what should he speak of with what? what should he think of with what? what should he know with what? By what indeed should that be known through which everything proceeds to know? By what should the Knower be known?†

*Brhadāraṇyakopanishad.*

\* अधिर्थथा जलधैररपनीयनीतो  
नयादिभावमुदधित्वमात जहो स्वाम् ।  
एवं भवानुपधिभिः खलु विस्मृतः स्वं  
सद्ब्रह्म तत्त्वमसि संस्मर पूर्णभावम् ॥  
स्वारात्मयसिद्धिः

† यत्र हि द्वैतमिव भवति तदितर इतरं पश्यति तदितर इतरं जिग्रति तदितर इतरं शृणोति तदितर इतरमभिवदति तदितर इतरं मनुते तदितर इतरं विजानाति यत्र वा अस्य सर्वमात्मात्मैवाऽभूत्तत्केन कं जिग्रेत्तत्केन कं पश्येत्तत्केन कं शृण्यात्तत्केन कमभिवदेत्तत्केन कं मन्वीत तत्केन कं विजानीयायेनेदं सर्वे विजानाति तं केन विजानीयाद्विद्वातारमरो केन विजानीयात् ॥

बृहस्पर्शकोपनिषद्.

## CXIV.

IT is not attainable by the most constant attendance at lectures, many though hearing numerous such never know what It is. Strange indeed is the speaker who speaks of It, stranger still who obtains It, but most strange of all is he who, being properly instructed by a competent (teacher) realizes It (in himself and all).\*

*Kathopanishad.*

## CXV.

ONE rare soul sees It like something strange, another speaks of It in the same strain as of something extraordinary, a third hears It as something uncommon, while a fourth though constantly hearing knows It not in the least.†

*Bhagavadgītā.*

## IV.—THE MEANS.

## CXVI.—CXVII.

TILL study should not allay in thee the sense of separateness, the mind cannot take on the form of that (essence) and thou canst not realize *Brahman*. Four indeed, are

\* श्रवणायाऽपि बहुभिर्यो न लभ्यः  
शृण्वन्तोऽपि बहवो यत्र विदुः ।  
आश्चर्यो वस्ता कुशलोऽस्य लङ्घा-  
श्योँ हाता कुशलानुशिष्टः ॥

कठोपनिषद्.

† आश्चर्यवत्तश्यति कश्चिदेन-  
माश्चर्यवद्दृशति तथैव चान्यः ।  
आश्चर्यवच्छैनमन्यः शुणोति  
शुद्धाप्येन वैद न चैव कश्चित् ॥

भगवद्गीता.

the gatekeepers at the entrance of the palace of liberation :—

(1) Self-restraint, (2) Contemplation, (3) Contentment,  
(4) Company of the wise.\*

*Yogavāsishtha.*

### CXVIII.

**H**E alone escapes from the web of illusion, this world, even like the lord of beasts from the trap which holds him fast, who, with all acts, all pleasures, attuned to the supreme aim, puts forth strong personal effort in that behalf.†

*Yogavāsishtha.*

### CXIX.—CXX.

**T**REES continue to vegetate, and so do live on beasts and birds; he alone *lives* whose mind lives *not* in consequence of taking on a variety of forms. All holy writ is so much burden to him who has no discrimination, all philosophy is so much burden to him whose germ of desire is not destroyed ; the

\* यावदभ्यासयोगेन न शान्ता भेदधीस्तत्र ।

तूर्णं तावदतद्यो न ब्रह्म परिपश्यति ॥

मोक्षद्वारे द्वारपालाश्वत्वाः परिकीर्तिताः ।

शमो विचारः सन्तोषश्वतुर्थः साधुसङ्गः ॥

योगवासिष्ठम्.

† यस्तुदारचमत्कारः सदाचारविहारवान् ।

स निर्याति जगन्मोहान्मृगेन्द्रः पञ्चरादिव ॥

योगवासिष्ठम्.

mind is so much burden to him who has not acquired self-control, the body is so much burden to him who knows only the *anātman* (non-self).\*

*Yogavāsishtha.*

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CXXI.

**T**HREE can be no man more despicable than him who does not put into practice the words of the trustworthy proficient who explains, with great pains, (the real truth), on being questioned.†

*Yogavāsishtha.*

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CXXII.—CXXIII.

**A**LL desire is ignorance, the destruction of desire is liberation, and this liberation oh Rāma ! is easily brought about only by ceasing to desire. The mind experiences bondage from the firm conviction 'I am not Brahman,' it realizes entire freedom, from the equally firm conviction 'I am Brahman.'‡

*Yogavāsishtha.*

\* तरवोऽपि हि जीवन्ति जीवन्ति मृगपक्षिणः ।

स जीवति मनो यस्य मननेन न जीवति ॥

भारोऽविवेकिनः शास्त्रं भारो ज्ञानं च रागिणः ।

अशान्तस्य मनो भारो भारोऽनात्मविदो वपुः ॥

योगवासिष्ठम्.

† 'प्रामाणिकस्य तज्ज्ञस्य वक्तुः पृष्ठस्य यत्नतः ।

नानुतिष्ठति यो वाक्यं नान्यस्तस्माप्राधमः ॥

योगवासिष्ठम्.

‡ इच्छामात्रमविद्येह तत्राशो मोक्षं उच्यते ।

सच्चासङ्कल्पमात्रेण सिद्धो भवति राघव ॥

नाहं ब्रह्मेतिसङ्कल्पात्सुदृढादृद्यते मनः ।

अहं ब्रह्मेति सङ्कल्पात्सुदृढान्मुच्यते मनः ॥

योगवासिष्ठम्.

## CXXIV.

**H**E continually sees the Self who studies to unify philosophy, and the teacher's explanations; with the facts of his own consciousness.\*

*Yogardasishtha.*

## CXXV.

**T**HE light breaking in upon the mind should not be kept off by having recourse to that false logic which puts forth unholy guesses of every kind up to the obliteration even of the facts of consciousness.†

*Yogardasishtha.*

## CXXVI.—CXXVII.

**W**ith no confidence in the facts of his own consciousness, and with the obvious endlessness of argumentation, how would he who poses himself as a Professor of Logic, obtain conviction of Truth? If argumentation is meant as a help to the intellect, you are welcome to argue in accord with

\* स्वानुभूतेष्व शास्त्रस्य गुरोश्चैवैकवाक्यता ।  
यस्याभ्यासेन तेनात्मा संततेनावलोक्यते ॥

योगवासिष्ठम्.

† न कुतार्किकतामेत्य नाशनीया प्रबुद्धता ।  
अनुभूत्यपलापान्तैरपवित्रैः कुकृत्यनैः ॥

योगवासिष्ठम्.

the facts of your consciousness, but certainly not to argue without aim, in any line you choose.\*

*Panchadasi.*

CXXVIII.

THE sense of this can never be gathered by ratiocination alone, oh beloved one ! it leads to real knowledge only when used by one who really knows. This knowing is that which thou, oh child of truth ! hast already acquired ;—oh Nachiketas ! there indeed can be no better questioner than thyself.†

*Kathopanishad.*

CXXIX—CXXXI.

THIS self is not realizable by study, nay not even by intelligence or much learning. The Self unfolds its full essence to him alone who applies his self to self. He who has not given up the ways of vice, he who is not able to control himself, he who is not at peace within,

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\* स्वानुभूताविश्वासे तर्कस्यायनविद्धितेः ।  
कथं वा तार्किकंमन्यस्तत्त्वनिश्चयमान्यात् ।  
मुद्यारोहाय तर्कविदपेक्षेत तथा सति ।  
स्वानुभूत्यनुसारेण तर्क्यतां मा कुतर्क्यताम् ॥

पञ्चदशी.

† नैषा तर्केण मतिरापनेया  
प्रोक्तान्येनैव सुशानाय प्रेष्ट ।  
यान्त्वमापः सत्यधृतिर्बतासि  
त्वादङ्गो भूयान्नचिकेतः प्रष्ट ॥

करोपनिषद्

he whose mind is not at rest, can never realize the self, though full of all the learning in the world. That which lies at the root of all distinctions of caste and creed is its food, even death itself is its drink ;—who (not so prepared) can know what It is ? \*

*Kathopanishad.*

### CXXXII.

**H**OW can books enlighten that lump of clay fashioned in the form of man, who does not in any manner realize the Truth explained to him with all possible clearness.†

*Naishkarmyasiddhi.*

\* नायमात्मा प्रवचनेन लभ्यो  
न मेधया न वहुना क्षुतेन ।  
यमेवैष वृणुते तेन लभ्य-  
स्तस्यैष आत्मा विवृणुते तनुं स्वाम् ॥

कठोपनिषत् । मुण्डकोपनिषत्.

नाविरतो दुश्करितान्नाशान्तो नासमाद्वितः ।  
नाशान्तमानसो वापि प्रज्ञानैननमाप्नुयात् ॥  
यस्य ब्रह्म च क्षत्रज्ञ उभे भवत ओदनम्  
मृत्युर्यस्योपसेचनं क इत्या वेद यत्र सः ॥

कठोपनिषत्.

† बोधेऽप्यनुभवो यस्य न कथञ्चन जायते ।  
तं कथं बोधयेच्छास्त्रं लोष्टं नरसमाङ्गतिम् ॥

नैषकस्मर्त्यसिद्धिः

## CXXXIII.

WE rejoice with those whom we recognise as centred in self-realization ; the rest we pity ; with the deluded we do not care to argue.\*

*Panchadasi.*

## CXXXIV.

TALK as much philosophy as you please, worship as many gods as you like, observe all ceremonies, sing devoted praises of any number of deities ;—liberation never comes, even at the end of a hundred *kalpas*, without realization of the oneness of self.†

*Vivekachudamani.*

## CXXXV.

WHO knows *Vidyâ* and *Avidyâ* together, passes beyond death through *avidyâ*, and enters immortality through *Vidyâ*.‡

*Isopanishad.*

\* ज्ञात्वा सदा तस्मिन्द्वातनुमोदामहे वयम् ।

अनुशोचाम एवान्युक्तं भ्रान्तैर्विवदामहे ॥

पञ्चदशी.

† वदन्तु शास्त्राणि यजन्तु देवान्कुर्वन्तु कर्माणि भजन्तु देवताः ।  
आत्मेक्यशोधेन विनापि मुक्तिर्नि सिद्धयति ब्रह्मशतान्तरेऽपि ॥

विवेकचूडामणिः.

‡ विशाङ्काविद्यावच यस्तद्वेदोभयं सह ।  
अविद्या मृत्युं तीर्त्वा विद्याऽमृतमश्रुते ॥

ईशोपनिषत्.

## CXXXVI.

THE good is one thing, the agreeable another ; men find them in a variety of objects and become bound, one way or other. He who attaches himself to the (supreme) good reaps the highest bliss, he who pursues the agreeable is cheated of the real object (of existence).\*

*Kathopanishad.*

## CXXXVII—CXXXVIII.

THESE (*i.e.* the good and the agreeable), thou knowest, are *Vidyā* and *Avidyā*, opposed one to the other in their very nature, and having entirely different results in store. Oh Nachiketas ! the various desires I propose to thee fail to move, thou art really devoted to *vidyā* alone. Groping about in (the night of) *Avidyā*, fools flatter themselves with wisdom and learning, and continue to tumble about, without end, like the blind led by the blind.†

*Kathopanishad ; Mundakopanishad.*

## CXXXIX—CXLI.

THE lyre with all the beauty of its make, and the melody of its music, serves at best to please the hearer, it cannot lead to universal empire. In the same manner all the flow of speech, all the stream of sweet words, all the skill expended

\* अन्यच्छ्रेयोऽन्यदुतैव प्रेयस्ते उभे नानार्थे पुरुषं सिनीतः । तयोः श्रेय आद-  
रस्य सापु भवति हीयतेऽर्थाय उ प्रेयो वृणीते ॥

कठोपनिषद्.

† दूरमेते विपर्णते विषूची अविद्या या च विशेषति ज्ञाता ।

विद्याऽभीप्सनश्चिकेतसं मन्ये न त्वा कामा वहवो लोलुपन्ते ॥

अविद्यायामन्तरे वर्तमानाः स्वयन्धीराः पण्डितस्मन्यमानाः ।

दन्तस्यमाणा परियन्ति मूढा अन्धेनैव नीयमाना यथाऽन्याः ॥

कठोपनिषद् । मुण्डकोपनिषद्.

on explaining philosophy,—all that the learned call learning, has the belly, not the self, for its end. Vain is the study of philosophy if it leads not to the Essence, equally vain is all philosophy if the Essence is realized.\*

*Vivekaçhudāmani.*

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CXLII.—CXLI.

**D**ISEASE disappears not with the mere name of medicine, but by actually swallowing it ; talking of *Brahman*, without proper realization, can never bring about liberation. Till the objective is not dissolved (in the subject), till the essence of self is not realized, no liberation can come from speaking about *Brahman*,—all the fruit of such activity is only (waste of) so much breath.†

*Vivekachudāmani.*

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\* वीणाया रूपसौन्दर्ये तन्त्रीवादनसौष्ठवम् ।  
 प्रजारक्षजनमात्रं तत्र साम्राज्याय कल्पते ॥  
 वाग्वैखरी शब्दशरी शास्त्रात्याख्यानकौशलम् ।  
 वेदुष्यं विदुषां तद्वद्भुतये न तु मुक्तये ॥  
 अविज्ञाते परे तत्त्वे शास्त्राधीतिस्तु निष्कला ।  
 विज्ञातेऽपि परे तत्त्वे शास्त्राधीतिस्तु निष्कला ॥

विवेकचूडामणि:

† न गच्छति विना पानं व्याधिरौषधशब्दतः ।  
 विना परोक्षानुभवं ब्रह्मशब्दैर्न मुच्यते ॥  
 अकृत्वा दृश्यविलयमज्ञात्वा तत्त्वमात्मनः ।  
 ब्रह्मशब्दैः कुतो मुक्तिशक्तिमात्रफलैनृणाम् ॥

विवेकचूडामणि:

## iii.—The Aspirant.

## CXLIV—CXLV.

THE knowing intellect skilled in grasping the *pros* and *cons* of every theme, and cleared of all dross by the means just described, is the true aspirant after self-knowledge. Discrimination, non-attachment, self-control and its accompaniments, keen desire of liberation, these make one fit to inquire after *Brahman*.\*

*Vivekachudâmani.*

## CXLVI—CXLVIII.

THIS Self cannot be realized by want of (spiritual) strength, by indifference, by austerities unaccompanied with renunciation. The self of that knower who applies himself to self with the means described enters the great Self—*Brahman*. Sages having found It, stand ever content in *gnosis*, remain centred in the Self, being free from all attachment, and always at peace within and without. They find the unconditioned and all-pervading, and realizing It within, become one with the All. With faith firmly fixed in the teaching of the *Vedânta*, with the mind entirely purified through renunciation and *gnosis*, ascetics, one with the immortal, become liberated in

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\* भेदावी पुरुषो विद्वानुहापोदविचक्षणः ।  
 अधिकार्यात्मविद्यायामुक्तलक्षणतक्षितः ॥  
 विवेकिनो विरक्तस्य शमादिगुणशालिनः ।  
 मुमुक्षोरेव हि ब्रह्मज्ञासायोग्यता मता ॥

विवेकचूडामणिः

*Brahman* (i.e. become one with Brahman) at the moment of dissolution.\*

*Mundakopanishad.*

CXLIX.

IN the air or in water no mark is seen of the passage of birds or fishes; so is entirely inscrutable the passage of the knowers (of Brahman).†

Sánkaráchárya.

CL.

THE eye perceives not sound, being dissimilar by nature ;  
the material eye cannot see the (spiritual) self.†

### *Naishkarmyasya siddhi.*

\* नायमात्मा बलहीनेन लभ्यो न च प्रमादात्तपतो वान्यलिङ्गात् ।  
एतैरुपायैर्यजते यस्तु विद्वांस्तस्यैष आत्मा विशते ब्रह्माधाम ॥

संप्राप्तैनमृषयो ज्ञानतृसाः

कृतात्मानो वीतरागः प्रशान्ताः

ते सर्वगं सर्वतः प्राप्य धीरा •

युक्तात्मानः सर्वमेवाविशन्ति

वेदान्तविज्ञानसूनिश्चितार्थः

सन्यासयोगायतयः शङ्खसत्त्वाः ४

ते असलोकैष परान्तकाले

प्राप्तिः प्रिप्यन्ति ह

### Wetting and dewetting

मुण्डकोपनिषद्.

१ शकुनीनामिवाकाशे जले वारिचरस्य च ।

पर्द यथा न दृश्येत तथा ज्ञानविदा गतिः ॥

पद्मराजार्थः

१ चक्रन् दीक्षते शब्दमतदात्मत्वकारणात् ।

यथेवं भौतिकी हृष्टिर्व्वान् परिपूर्यति ॥

३५५

## CLI.

**A**S the face is fully reflected in a clear glass, so in the body of the true seeker the *Atman* is reflected in the intellect.\*

*Atmapurāna.*

## CLII.

**T**HE *Rishi* says: this *Brahmavidyā* should be given to those alone who observe all ceremonies, who have learnt and do respect the *Veda*, who have faith in *Brahman*, who keep the *Ekarṣi*-fire, who are full of faith, and who have duly passed through the *Sirovrata*.†

*Mundakopanishad.*

## CLIII.

**H**E knows who finds a teacher ; he (then) delays only so long as he is not free (from the body), for on being so free he is one with the All.‡

*Chhāndogyopanishad.*

\* यथा विशुद्ध आदर्शे विस्पृष्टं दृश्यते मुखम् ।

अधिकारिशरीरे स्मिन्दुदावात्मा तथैव हि ॥

आत्मपुराणम्.

† तदेव द्वाभ्युक्तं क्रियावन्तः शोक्षिया ब्रह्मनिष्ठाः ।

स्वयं ज्ञात्वा एकत्रि श्रद्धयन्तास्तेषामेवेता ब्रह्मविद्या

वशेत् शिरोवर्तं विद्विवैत्तु चीर्णम् ॥

मुण्डकोपनिषद्.

‡ आचार्यवान्मुक्ते त्रेत तत्त्वं तावदेव चिरं यावत् विमोक्षेऽथ सम्पत्त्य इति ॥

छान्दोपनिषद्.

## CLIV.

**H**AVING obtained this priceless birth with all the senses in their full activity, he who does not understand the good of self, destroys himself.\*

*Mahā-Bhārata.*

## CLV.

**T**HE boat—this body—has been chartered by thee at the heaviest price—all thy good acts,—to cross over to the other side of this ocean of sin and sorrow. Pray pass on while it does not break.†

*Miscellaneous.*

## CLVI.

**T**HOSE who destroy (their) Self, go, after death, to the sphere called *Asurya* (without the sun), all enveloped in thick darkness.‡

*Ibopanishad; Brhaddāranyakopanishad.*

\* प्राप्य चानुतमं जन्म लज्जा चेन्द्रियसौष्ठवम् ।  
न वेष्यात्महितं यस्तु स भवेदात्मघातकः ॥

महाभारतम्.

† महता पुण्यपण्येन क्रीतेयं कायनौस्त्वया ।  
पारं दुःखोदधेर्गन्तुं तर यावत् भियते ॥

प्रास्ताविकः

असुर्या नाम ते लोका अन्धेन तमसा वृताः ।  
तास्ते प्रेस्याभिगच्छन्ति ये के चात्महनोऽनाः ॥

इशोपनिषद् । वृहशरणवक्तोपनिषद्.

## CLVII.

THE ignorant, the faithless, and the sceptic, meets with destruction; neither this world nor the next (belongs to him);—he who is all doubt can find no happiness whatever.\*

*Bhagavadgitā.*

## iv.—The teacher.

## CLVIII—CLIX.

TILL thy mind reaches the stage of (intuitive) development, follow what is assured thee by teachers, books and the (logical) instruments of knowledge. When thus is burnt out all latent desire and the Thing is realized, thou shouldst not hesitate to give up all concern even with these, however good or useful they be.†

*Yogavāshista.*

## • CLX—CLXI.

BY books (*Sāstra*) is meant all that is offered by way of explaining the facts of nature, by great souls free from likes and dislikes, with eyes trained to observation and

\* अज्ञानाश्रिधानश्च संज्ञयात्मा विनश्यति ॥

नायं लोकोऽस्ति न परो न सुखं संज्ञयात्मनः ॥

योगवाशिष्ठा.

† अव्युत्पन्नमना यावद्वान्नातततपदः ।

गुरुशास्त्रप्रमाणैस्तु निर्णीतं तावदाचर ॥

ततः प्रकक्षयेण नूनं विज्ञातवस्तुना ।

शुभोऽप्यसौ स्वया त्याज्यो वासनौद्यो निरोधिना ॥

योगवाशिष्ठम्.

reason. Those resolute souls who are full of the highest goodness, who are equal to all, and who are possessed of a tact peculiar to themselves, are the really wise.\*

*Yogavāsishtha.*

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## CLXII.

**I** (thus informed) am yet only versed in the (words of the) *Mantras* (the sacred hymns), I know nothing of Self. I have heard from sages of your stamp that the knower of Self rises above all sorrow. (With all my learning) I am full of discontent and sorrow, oh Lord! take me to the other side of this ocean of misery.†

*Chhāndogyopanishad.*

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## CLXIII.

**T**HIS *Brahman* should be explained by the father to his eldest son, or (by the teacher) to a properly (sympathetic) pupil, and to no one else.‡

*Chhāndogyopanishad.*

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\* अविसंवादिनायै यथत्वामाणिकदृष्टिः ।  
वीतरागैर्विनिर्णितं तच्छास्त्रमिति कथ्यते ॥  
महासत्त्वगुणेषेता ये धीराः समदृष्टयः ।  
अनिर्देशकल्पेषेताः साधवस्त उदाहृताः ॥  
योगवासिष्ठम्.

† सोऽहं भगवो मन्त्रविदेवास्मि नात्मविच्छुतं श्रोव मे भगवद्वृशेभ्यस्तरति  
शोकमात्मविदिति सोऽहं भगवः श्रोचामि तं मा भगवान्शोकस्य पारं तारयतु ।  
छान्दोग्योपनिषद्.

‡ इह वाव तज्ज्येषाय पुण्याय पिता ब्रह्म प्रश्नात् प्राणायाय वानेवासिने  
नान्यस्यै कस्मै ।

छान्दोग्योपनिषद्.

## CLXIV.

**O**H Rāma ! the cause of (Self-)realization is none other than the pupil's own intelligence.\*

*Yogavāsishtha.*

## CLXV.

**S**ELF should be raised, not destroyed, by Self ; for, Self alone is the friend and foe of Self.†

*Bhagvadgītā.*

## CLXVI—CLXVII.

**O**NE (course) leads to success in one birth or many, by gradual practice after the manner pointed out by the teacher; the other leads soon to real *gnosis* through the Self, aided even by moderate intellectual development, even like the fall of the fruit from above.‡

*Yogavāsishtha.*

\* इसेस्तु कारणं राम शिष्यप्रहैव केवलम् ॥

*योगवासिष्ठम्.*

† उद्धरेदात्मनात्मने नामानमवसादयेत् ।

आत्मैव शात्मनो बन्धुरात्मैव रिपुरात्मनः ॥

*भगवद्गीता.*

‡ एकस्तावद्वुरुप्रोक्तादुद्गानाच्छनैः शनैः ।

जन्मना जन्माभिवार्षिपि सिद्धिः समुदाहतः ॥

द्वितीयस्त्वात्मनेवाशु किञ्चिद्वृश्यत्पञ्चतसा ।

भवति इनसम्प्राप्तिराकाशफलपातवत् ॥

*योगवासिष्ठम्.*

## CLXVIII.

**H**AVING supported Self by Self, of one's own accord, through thinking, one should carry this deer—his own mind—across the ocean of delusion, this world.\*

*Yogadarśikha.*

## CLXIX. •

**T**ELL me what thou seest as other than religion and non-religion, other than these effects or their causes, other than that which is past and that which is yet to come.†

*Kathopanishad.*

## • CLXX. •

**S'AUNAKA**, the rich householder, approached Angirasa in due formality, and asked oh Lord! What is that whose knowledge leads to the knowledge of all that is? He replied: two sciences are taught by the knowers of *Brahman*, the Higher (*Vidyā*) and the Lower (*Avidyā*).‡

*Mundakopanishad.*

\* स्वयमेवात्मनात्मानमवृष्ट्य विचारतः ।  
संसारमोहजलयेस्तायेत्स्वमनोमुग्माम् ॥

योगवासिनिष्ठ.

† अन्यत्र धर्माद्यन्यत्राधर्म-  
द्यन्यत्रास्मात्कृताकृतात् ।  
अन्यत्र भूताच्च भव्याच्च  
यत्तत्पश्यसि तद्वद् ॥

कठोपनिषद्.

‡ शौनको ह वै महाशालोऽङ्गिरसं विधिवदुपसम्बः पप्रच्छ कस्मिन्दु भग  
विहातं सर्वमिदं विज्ञातं भवतीति । तस्मै स होवाच । द्वे विद्ये वेदितव्य इति ह  
यद्वाविदो वदन्ति परा चैवापरा च ॥

मुण्डकोपनिषद्.

## CLXXI—CLXXIII.

THE ultimate aim of all *Veda*, the final result of all austerity, the object of keeping the period of studentship, I describe to thee in brief:—it is the syllable *Aum*. This is immutable *Brahman*, this is the highest Essence, it becomes whatever he desires to him who knows this, the ever-unchangeable. This, indeed, is the highest support, the greatest help, betaking himself to this he becomes glorified in *Brahman*.\*

*Kathopanishad.*

## CLXXIV.

THE knower of *Brahman* attains to the Supreme; hence is this (*rk*) said “*Brahman* is being, consciousness, limitlessness.” He who realizes this, present in the heart (intellect) as well as in the highest *Ākāśa*, has access to the fruition of all desire whatever, at one sweep, being one with all-seeing *Brahman*.†

*Taittiriyyopanishad.*

\* सर्वे वेदा यत्पदमामनन्ति  
तपांसि सर्वाणि च यद्वदन्ति ।  
यदिच्छन्तो ब्रह्मचर्यं चराति  
तसे पदं सङ्घटेण ब्रवीम्योम् ॥  
एतद्येवाक्षरं ब्रह्म एतद्येवाक्षरम्यरम् ।  
एतदेवाक्षरं ज्ञात्वा यो यदिच्छति तस्य तद् ॥  
एतदालम्बनं श्रेष्ठमेतदालम्बनं परम् ।  
एतदालाम्बनं ज्ञात्वा ब्रह्माणोके महीयते ॥

कठोपनिषत्.

† ब्रह्मविदाप्नोति परम् । तदेवाभ्युक्ता । सर्वं ज्ञानमनन्तं ब्रह्म । यो वेद  
गहितं गुहायां परमे व्योमन् सोऽक्षुते सर्वान्कामान् सह ब्रह्मणा विपश्चितेति ॥

तौनिरीयोपनिषत्.

## CLXXV.

THIS cosmos is all *Purusha*, all ceremonial, all austerities, the highest immortal *Brahman*. He who realizes this in the cavity of the heart, easily scatters into nothing, oh good one ! the knot of *Avidyâ*, even in this life.\*

*Mundakopanishad.*

## CLXXVI.

THE wise knowing, through the practice of subjective concentration, the all-effulgent one, extremely difficult to see, concealed deep beyond everything, shining through all acts in every heart, inaccessible, and without beginning, transcends all pleasure and all pain.†

*Kathopanishad.*

## CLXXVII.

HE who sees himself in all, and all in himself, attains to the empire of Self, thus worshipping Self and looking on all things with equal eye.‡

*Manu.*

\* पुरुष एवेदं विश्वं कर्म तपो ब्रह्म परामृतम् । एतद्यो वेद निहितं गुह्याणा  
सोऽविद्याप्राप्नियं विकिरतीह सौम्य ॥

मुण्डकोपनिषद्.

† तनुर्दर्शगूदमनुप्रविष्टं  
गुह्यादितं गव्हेष्टपुरुगणम् ।  
अध्यात्मयोगाधिगमेन देवं  
मत्वा धीरो इर्षशोक्षो जहाति ॥

कठोपनिषद्.

‡ सर्वभूतेषु चात्मानं सर्वभूतानि चात्मानि ।  
सर्वं पश्यत्तमयाज्ञी स्नाराज्यमधिगच्छति ॥

मनुः

## CLXXXVIII.

**K**NOWING the great all-pervading Self through whom is experienced the whole of dream and waking, the wise never become subject to sorrow.\*

*Kathopanishad.*

## CLXXXIX—CLXXX.

**A**S surely as water showered on a table-land seeks the lower ground, so indeed does one seeing variety in the attributes (of *Brakman*), becomes attached to them (in future). As water poured upon a clear even surface stands ever pure and undefiled, so stands, oh Gautama! the Self of the silent knower.†

*Kathopanishad.*

## CLXXXI.

**T**HIS (body) is the city, with eleven gates,‡ of the ever unborn, all unfailing consciousness. He who knows this well never comes to grief, and is liberated twice§ over.||

*Kathopanishad.*

\* स्वप्रान्तं जागरितातं चोप्ती येनानुपश्यति ।

महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥

कठोपनिषद्.

† यथोदकन्दुर्गे वृष्टम्पर्वतेषु विधावति ।

एवं धर्मान् पृथक् पश्यस्तानेवानुविधावति ॥

यथोदकं शुद्धे शुद्धमासिक्तन्तादृगेव भवति ।

एवम्मुनेविजानत आत्मा भवति गौतम ॥

कठोपनिषद्.

‡ The seven apertures in the head, the two apertures at the lower extremity of the trunk, the navel, and the crown of the head, make up eleven gates.

§ That is to say, he is liberated by the act of self-realization even in life, and stands no chance of re-birth even after death.

|| पुरमेकादशद्वारमजस्यावक्षेतसः ।

अनुष्टाय न शोचति विमुक्तश्च विमुच्यते ॥

कठोपनिषद्.

## CLXXXII—CLXXXIII.

**A**S these rivers flowing to and gaining the ocean lose themselves in it, lose even their name and form, and become included in the name 'ocean,' so do all the sixteen forms of the objective flowing to and gaining the *purusha* become lost in him, lose even their name and form, and become included in the '*purusha*.' This (*purusha*) is the immortal transcending all forms of the objective. This is thus summed up:—That death may not overpower thee, know the only knowable, the *Purusha*, in whom are centred all forms like the radii of a chariot-wheel in its navel.\*

*Praśnopanishad.*

## CLXXXIV.

**K**NOW that one Self alone with which are bound sky, earth, atmosphere, mind, and all the vital breaths;—leave aside all other speech;—this alone is the bridge (over the gulf of this world) to immortality.†

*Muṇḍakopanishad.*

\* यथेमा नयः स्यन्दमानाः समुद्रायणाः समुरं प्राप्यास्तं गच्छन्ति भियेः तासां नामरूपे समुद्रायेवं प्रोच्यते । एवमेवास्य परिद्वृत्तिरिमाः षोडशकलाः पुरुषायणाः पुरुषं प्राप्यास्तं गच्छन्ति भियेते तासां नामरूपे पुरुषायेवं प्रोच्यते स एषो कलोऽमृतो भवति तदेष शोकः

अराइव रथनाभौ कठा यस्मिन्वितिष्ठिताः ।

तं वेद्यं पुरुषं वेद यथा मा वो मृसुः परिव्यथाः ॥

प्रश्नोपनिषद्.

† यस्मिन् द्यौः पृथिवी चान्तरिक्षमोत्तमनः सह प्राणेष्व सर्वैः ।

तमेवैकं जानथ भात्मानमन्या वाचो विमुक्त्य अमृतस्यैष सेतुः ॥

मुण्डकोपनिषद्.

## CLXXXV.

**B**RÂHMANAS disown him who knows other than self as a *Brâhmaṇa*, *Kshatriyas* disown him who knows other than self as a *Kshatriya*, the people disown him who knows other than self as the people, the gods disown him who knows other than self as a god, the spirits disown him who knows other than self as a spirit, everything disowns that which knows other than self as the thing,—all this “Self”—the *Brâhmanas*, the *Kshatriyas*, the people, the gods, the spirits, everything,—is *Brahman*.\*

*Bṛhadāraṇyakopanishad.*

## CLXXXVI.

THAT Self which is beyond decay, death, sorrow, which requires no food nor drink, which is all accomplished desire, all fulfilled thought, should be looked for, should be inquired after. He gains access to all worlds, has all his desires fulfilled, who, having known this Self, realizes It (fully in himself and all).†

*Chhândogyopanishad.*

\* ब्रह्म तं परादायोऽन्यत्रात्मनो ब्रह्म वेद क्षत्रं तं परादायोऽन्यत्रात्मनः क्षत्रं द लोकास्तं परादुर्योऽन्यत्रात्मनो लोकान्वेद देवास्तं परादुर्योऽन्यत्रात्मनो देवान्वेद भूतानि तं परादुर्योऽन्यत्रात्मनो भूतानि वेद सर्वं तं परादायोऽन्यत्रात्मनः सर्वं देवं ब्रह्मेदं क्षत्रमिमे लोका इमे देवा इमानि भूतानीदं सर्वं यदयमात्मा ॥

बृहदारण्यकोपनिषत्.

† य आत्मापहतपाप्मा विजरो विमृत्युर्विशोकोऽविजिघत्सोऽपिपासः सत्य-  
ामः सत्यसङ्कल्पः सोऽन्वेष्टव्यः स विजिज्ञासितव्यः स सर्वाश्च लोकानाप्रोति सर्वाश्च  
मान्यस्तमात्मानमनुविष्य विजानातीति ॥

● छान्दोग्योपनिषत्.

## CLXXXVII.

**S**AID Yājnavalkya to the Emperor (Janaka):—The same has been explained by the *Rk* as well: this, indeed, is the eternal glory of him who has realized *Brahman*. It neither grows nor is diminished by doing or not doing any act, the knower *knows* this very truth. Knowing this, he is not affected by any *Karma* whatever, all being as sin to him. The heat of his senses cools down into that calmness of mind which follows on absence of desire, all kind of latent attachment leaves him, no conditions disturb him, ecstatic trance environs him,—who knowing thus sees Self in Self, sees the All as Self. No good or evil touches him, he transcends all good and all evil. The fulfilment or non-fulfilment of any (secular or temporal) act affects him not, he having reduced them all to nothing. He is beyond all form, beyond all desire, beyond all doubt. This is the real *Brahmāya*, this is the real condition of *Brahman*.\*

*Bṛhadāraṇyakopanishad.*

## CLXXXVIII.

**O**NE'S own sphere (of life) though inferior is preferable to that of another even if it were superior. Death in one's own sphere is most desirable, but the sphere of another is beset with fear.†

*Bhagvadgītā.*

\* तदेतहचाभ्युक्तमेष नित्यो महिमा ब्राह्मणस्य न वर्द्धते कर्मणा नो कनी-यान् तस्यैव स्यात्पदावित्तं विदित्वा न लिप्यते कर्मणा पापकेनेति तस्मादेवं-विच्छान्तो द्वान्त उपरतस्तितिक्षुः समाहितो भूत्वात्मन्येवात्मानं पश्यति सर्व-मात्मानं पश्यति विपापो विरजोऽविचिकित्सो ब्राह्मणो भवत्येष ब्रह्मलोकः सन्ना-दिति होवाच याहवत्क्षयः ॥

बृहदारण्यकोपनिषद्.

† श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ॥

स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥

भगवद्वीता ॥

## CLXXXIX.

I know this (Self) to be the All, the Great Self, all effulgence, transcending all darkness. Knowing this, one can transcend even death ;—there surely is no other road out of this (world).\*

*Svetâśvataropanishad.*

## CXC.

LIKE and dislike do not cease to affect him who yet relates himself to the body ; these never touch him who has disengaged himself.†

*Chhândogyopanishad.*

## CXCI.

A S oil is found in sesamum-seeds, as *ghee* is found in curds, as water is found in water-courses, or as fire is found in the *arani*-wood, so is the Self seen in Self by him who tries to realize it through universal love and perfect control over mind and body.‡

*Svetâśvataropanishad.*

\* वेदाहमेतं पुरुषं महान्त-  
मादित्यवर्णं तमसः परस्तात् ।  
तमेव विदित्वातिमृत्युमेति  
नान्यः पन्था विद्यतेऽयनाय ॥

श्वेताश्वतरोपनिषद्.

† न वै सशरीरस्य सतः प्रियाप्रिययोरपहतिरस्त्यशरीरं वा वसन्तं न प्रिया-  
प्रिये स्फृशतः ॥

श्वेताश्वतरोपनिषद्.

‡ तिलेषु तैर्लं दधनीव सपिं-  
रापः लोतःस्वरणीषु चाप्तिः ।  
एवमात्मामनि एषतेऽसौ-  
सत्येनैनं तपसा योऽनुपश्यति

श्वेताश्वतरोपनिषद्.

## CXCII.

**B**RĀHMANAS and others desirous of knowing It, know It by the study of the *Veda*, by sacrifice, by ascetic practices unaccompanied with desire;—knowing It he becomes the silent one.\*

*Bṛhadāraṇyakopanishad.*

## CXCIII.

**H**AVING explained the *Veda* to his pupil, the teacher thus enjoins him: Tell the truth, go by religious forms, never disregard thy proper study, and having satisfied thy teacher with wealth do not put an end to thy line.†

*Taittiriyopanishad.*

## CXCIV.

**T**HREE are the stays of religion:—sacrifice, study, and charity.‡

*Chhāndogyopanishad.*

\* तमेत वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसानाशकैन् तमेव विवित्वा मुनिर्भवति ॥

बृहस्पतिः कौपनिषत्.

† वेदमनूच्याचार्योऽन्तेवासिनमनुशासित । सत्यं वद । धर्मऽचर । स्वाध्यायान्मा प्रमदः । आचार्याय प्रिये धनमाहृत्य प्रजातनुं मा ध्यच्छेष्टसिः ॥

तैत्तिरीयोपनिषत्.

‡ ब्रह्मो धर्मस्कन्धा यज्ञोऽध्ययनं दानमिति ।

छान्दोग्योपनिषत्.

## CXCV.

**H**E who knows It (the immutable *Aumkdra*) thus, and he who does not know It thus, both perform (*Karma*) by It. *Vidya* and *Avidya* admit of innumerable varieties ; that alone which is done with knowledge, faith, and complete surrender, becomes powerful (for good).\*

*Chhāndogyopanishad.*

## CXCVI—CXCVIII.

**T**HE beautifully-feathered couple bearing the same friendly name squats upon the same tree ; one of the pair eats of the tasteful *pippal* (tree), the other looks on without touching anything. The *purusha* bound to this tree, continues to lament, being overpowered to helplessness by the force of delusion, but he passes beyond all sorrow when he sees (his) higher Lord, sought after by all, and experiences the greatness of His glory. When the seeker finds the Lord, the Creator, the Self, the first reflection of *Brahman*, all enveloped in his golden glory, then, indeed, does he, shaking off all good and evil, attain to the height of evenness, being ever unconditioned and unbound.†

*Mundakopanishad.*

\* तेमोभौ कुरुतो यथैतदेवं वैद यथ न वैद । नाना तु विद्या चाविद्या च यदेव विद्यया करोति अद्वयोपनिषदा तदेव वीर्यवत्तरं भवतीति ॥

छान्दोग्योपनिषद्.

† द्वा सुपर्णा सयुजा सखाथा समानं वृक्षे परिषस्त्रजाते ।

तयोरन्यः पिप्पलं स्वाद्वर्णनश्चनन्योऽभिचाकरीति ॥

समाने वृक्षे पुरुषो निमोऽनीशया शोचति मुद्दमानः ।

जुषं यदा पश्यत्यन्यमीशामस्य महिमानमिति वीतशोकः ॥

यदा पश्यः पश्यते रुक्मवर्णं कर्त्तारमीशं पुरुषं ब्रह्मयोनिम् ।

तदा विद्वान् पुण्यपापे विधूय निरजनः परमं साम्यमुपैति ॥

तुष्टकोपनिषद् ।

## CXCIX.

THAT wherein are fixed all blood-vessels whatever, even like the radii fixed in the navel of a chariot-wheel, is He, the internal one, pervading everything, and appearing as many (after the forms of the intellect). Meditate on this thy Self as the syllable *Aum*; may you be ever happy in the realization of that which transcends all darkness.\*

*Mundakopanishad.*

## CC—CCI.

SEEING the whole universe subject to the law of causation, the *Brâhmaṇa* understands that there is nothing which is the causeless uncreate, and finding no use in acting (upto the ideals of the world) feels supreme contempt for everything. He then repairs, with holy grass in hand, to the teacher, well-versed in sacred lore and full of the realization of *Brahman*, to inquire after the Eternal. The knower explains to him who with mind free from all egoism, and with the senses turned within, repairs to him, thus questioning, that *Brahma-idyâ* which reveals the eternal *Purusha*, the highest Truth.†

*Mundakopanishad.*

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\* अरा इव रथनाभौ संहता यत्र नाश्यः ।  
स एषोऽन्तश्वरते षड्भा जायमानः ।  
ओमित्रेवं ध्यायथ आत्मानं स्वस्ति वः पराय तमसः परस्तात् ॥  
मुण्डकोपनिषद्.

† परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायाकास्यकृतः कुरेन । तद्विश्वा-  
नायै स गुरुमेवाभिगच्छत्मिपाणिः श्रोत्रियं ब्रह्मानिष्ठम् ॥

तदै स विद्वानुपसाथ सम्यक् प्रशान्तचित्ताय शमान्विताय ।  
येनाक्षरं पुरुषं वेद सलं प्रोतीच ता तस्यतो ब्रह्मविद्याम् ॥  
मुण्डकोपनिषद्.

## CCII—CCIII.

THE chief help to self-realization is, however, that reflection which comes of one's own effort ; all the rest, including (the teacher's) grace and so forth are but subordinate means to the end. Attend, therefore, carefully to the principal means. If the teacher can raise the ignorant, without his personal effort, what is there to prevent him from carrying a camel or even an ox, already broken, to the bliss of complete liberation ?\*

*Yogavāsishtha.*

## v.—Experience.

## CCIV—CCV.

BEYOND desire, without parts, above egoism, being or non-being ;—whatever Thou art, Thou can'st not escape from being the Creator. Thou destroyest, protectest, givest, shonest, speakest, though ever free from egoism ;—wonderful is the power of thy *Māyā* (illusion).†

*Yogavāsishtha.*

\* मूल्यः पुरुषयनोत्थो विचारः स्वात्मदर्शने ।  
गोणो वरादिको हेतुमुख्यहेतुपरो भव ॥  
गुरुश्चेदुद्धरत्यहमात्मीयात्पौरुषादृते ।  
उष्टुं दातं वर्णीवर्द तत्कस्मान्नोद्धरत्यसौ ॥  
योगवासिष्ठम्.

† निरीहेण निरंशेन निरहस्तिना त्वया ।  
सता वाप्यसता वापि कर्त्तव्यमुरीक्षतम् ॥  
हंसि पासि इदासि त्वमवस्थूर्जसि वल्लासि ।  
अनहंकृतिल्पोऽपि चित्रेयं तत्प मायिता ॥  
योगवासिष्ठम्.

## CCVI.

**H**E felt a desire, I may become many and multiply. He objectified himself and evolved all this, everything whatever. Having evolved this, he entered into it ; and entering became all positives and all negatives,....., all spirit and all matter, all truth and all untruth.\*

*Taittiriyopanishad,*

## CCVII.

**T**HEN, It was all unmanifest, It, of itself, became manifest only through name and form, endowing everything with this or that name and this or that form. All things even till now become defined by some name and some form. This is all the import of His “entering” (in the objective evolved from himself).†

*Bṛhadāraṇyakopanishad.*

\* सोऽकामयत बहुस्यां प्रजायेति । स तपीऽतप्यत । स तपस्तत्वेदं सर्व-  
महजत । यदिरेकित्य । तत्स्यु तदेवानुप्राविशत् । तदनुप्रविश्य सच्च त्यक्षाभवत् ।  
..... । विहानङ्कचाविहानङ्कच । सत्यङ्कचानुतङ्कच ॥

तैत्तिरीयोपनिषद्.

† तद्वदं तर्ष्णव्याकृतमासीत्तमामरूपाभ्यामेव व्याक्रियतासौनामायमिर्दरूप इति  
तद्विद्मयेतद्विद्मयेतद्विद्मयेतद्विद्मयेतद्विद्मयेतद्विद्मयेतद्विद्मयेतद्विद्मयेत  
प्रविष्टः ॥

शृङ्गारण्यकोपनिषद्.

## CCVIII.

**D**ADHYANGÂTHARVANA thus described this “honey\*” to the Aśvinikumâras; the seer, no doubt, said what he saw, for he described It as taking on a separate form with every form. The ever-effulgent is understood to take on many forms through illusion solely for the purpose of self-realization.†

*Bṛhadāraṇyakopanishad.*

## CCIX.

**T**HE one self-enlightened becoming everything from the highest to the lowest, becomes the many in dream, and as it were, enjoys all pleasures with women, laughs (a hearty laugh with friends), or feels the sense of fear on seeing cause for it.‡

*Bṛhadāraṇyakopanishad.*

\* Brahman being compared throughout the chapter to the “honey” which fills the comb, and is partaken of individually by every bee in every individual cell.

† इदं वै तन्मधु इथद्वार्थवर्णोऽस्मिभ्यामुवाच तदेतद्विः पश्यम्बोचद्वूरुं रूपं प्रतिरूपो वभूत तदस्य रूपं प्रतिचक्षणाय इन्द्रो मायाभिः पुरुषं ईयते ॥

बृहदारण्यकोपनिषद्.

‡ स्वप्नान्त उच्चावचमीयमानो ।  
रूपाणि देवः कुरुते वहूनि ॥  
उतेव लीभिः सह मोदमानो ।  
जक्षुदुतेवापि भयानि पश्यन् ॥

बृहदारण्यकोपनिषद्.

## CCX.

**I**N dream there are no chariots, no horses, not even the course on which the chariot may be run ; and yet all these are created in a moment. There are no joys, no pleasures, no delights ; and yet all are seen and felt at the instant. There are no ponds, no lakes, no rivers ; and yet all are there at the merest thought. This power of evolving any number of forms from itself is the Creator.\*

*Brahadâranyakopanishad.*

## CCXI—CCXIII.

**T**HIS, therefore, is the Truth. As from fire well lighted, fiery sparks flow off in all directions by the thousand, so do all beings of every variety come out, oh good one ! from the ever Immutable, and are resolved also into the same. It is the self-illumined, formless, *Purusha*, all within and all without, unborn, without breath, without mind, above all conditions, beyond the eternal cause of the phenomenal. From it spring forth breath, mind, and all the senses, nay *âkâsa*, *Vâyu*, *Tejas*, *Jala*, and *Prithivi*, the sustainer of all.†

*Mundakopanishad.*

\* न तत्र रथा न रथयोगा न पन्थानो भवन्त्यथ रथान् रथयोगान् पथः सृजते न तत्रानन्दा मुदः प्रमुदो भवन्त्यथानन्दान्मुदः प्रमुदः सृजते न तत्र वेशान्ता पुष्करिणः स्वनन्त्यो भवन्त्यथ वेशान्ता पुष्करिणः स्वनन्त्यः सृजते स हि कर्ता ॥

हृष्टराण्यकोपनिषत्.

† तदेतत्सत्यम् । यथा सुदीसात् पावकाद्विस्फुलिङ्गः सहस्रशः प्रभवन्ते सरूपाः । तथाक्षराद्विविधाः सोम्य भावाः प्रजायन्ते तत्र वैवापि यन्ति ॥

दिव्यो द्वामूर्तः पुरुषः सचालाभ्यन्तरो राजः ।

अप्राणो वामनाः शुश्रो द्विक्षरात्परतः परः ॥

एतस्माउजायते प्राणो मनः सर्वेन्द्रियाणि च ।

सं वायुज्योतिरापः पृथिवी विश्वस्य धारिणी ॥

पुष्करिणोपनिषत्.

## CCXIV—CCXV.

**C**AMPHOR and the like never cease to emit fragrance though kept in any place whatever ; the whole of the phenomenal may, in the same manner, be seen in that which is all consciousness. As the bracelet is in the gold, as water is in the mirage, or even as a wall stands round the city seen in dream, so subsists the form of every object in the subject.\*

*Yogavāśiṣṭha.*

## CCXVI.

**H**E who generally knows everything, knows the same particularly also ; this omniscience is the only austerity known to him. From him came forth this *Brahman* (*i. e.*, the *Hiranyagarbha*), all names, all forms, all nourishment.†

*Mundakopanishad.*

## CCXVII.

**A**S the statue pre-exists in the wood, and a statue exists again in every limb of that statue, and so on *ad infinitum*, so does this gigantic statue—the Kosmos—(exist in the All).‡

*Yogavāśiṣṭha.*

\* यत्रैतत्र स्थितस्यापि कर्पूरादेः सुगीधिता ।

यथोदेति तथा दृश्यं चिदधातोरुदरे जगत् ॥

अहृदत्वं यथा हेत्रि मृगनवां यथा जलम् ।

भित्तिर्यथा स्वप्रपुरे तथा द्रष्टरि दृश्यतीः ॥

बोगवासिष्ठम्.

† यः सर्वः सर्वविद्यत्वं ज्ञानमयं तपः ।

तस्मादेतद्वद्य नामकृपमन्तं च जायते ॥

मुण्डकोपनिषद्.

‡ यथा स्तंसे पुत्रिकान्तस्तस्याः स्वाहेषु पुत्रिकाः ।

तस्यात्म विक्रिकास्त्यते तथा वैलोक्यपुत्रिकाः ॥

बोगवासिष्ठम्.

## CCXVIII—CCXIX.

THE wise realize everywhere that which is beyond sight, beyond grasp, which has no relation whatever, which has no form, which has no eye and no ear, no hand, no foot, which is eternal, all-pervading, smallest of the small, ever immutable, the source of all being. As a spider spins out his web from within himself and draws it in (at pleasure), or as herbs grow out of the earth, or as hairs grow out of the living man, so, indeed, does evolve the Kosmos from the ever unchangeable (All).\*

*Mundakopanishad.*

## CCXX—CCXXII.

THIS *Aivattha*-tree, with root upward and branches extending below, stands eternally thriving ; it is the spotless, it is *Brahman*, that verily is the Immortal ; all worlds subsist in It, nothing can transcend It. This is That. Through his fear burns fire, through his fear shines the sun, through His fear thunders Indra, through His fear blows the wind, nay through His fear runs to duty the fifth—death. If

\* यत्तदहयमग्रामोऽन्नमवर्णं-  
मचक्षुःशोऽन्तं तदपाणिपादम् ।  
नित्यं विर्भुं सर्वगतं सुसूक्ष्मं  
तदव्ययं यद्ग्रतयोर्ने परिपश्यन्ति धीराः ।  
यथोर्जनाभिः सूजते युद्धते च  
यथा पृथिव्यामोषधयः सम्भवन्ति ।  
यथा सतः पुरुषाद् केशलोमानि  
तथाक्षरात् सम्भवतीह विष्वम् ॥

मुण्डकोपशिष्यत्.

thou failest in this (world) to see the Light before the dissolution of thy body, thou hast before thee a passage in (another body) through worlds and creations.\*

*Kathopanishad.*

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CCXXIII.

**A**S consciousness bears witness to itself, or as separateness bears out separateness, so is illusion sufficient, of itself, to bear out itself and everything it contains. This indeed is *Mdyā*, capable of bringing about things and events beyond conception;—it deludes all in the whirl of its illusive action.†

*Svārājyasiddhi.*

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अर्थमूलोऽग्रक्षास एषोऽश्वत्थः सनातनः ।  
 तदेव गुरुं तद्वा तदेवास्तुतमुच्यते ।  
 तस्मिल्लोकाः अताः सर्वे तदु वास्येति कथन ॥ एतद्वै तत् ॥  
 भयादस्यामित्सपति भयात्सपति सूर्यः ।  
 भयादिन्द्रश्च वायुश्च मृत्युर्धावति पञ्चमः ॥  
 कठोपनिषद् । वृहद्ब्रह्मकोपनिषद् । तैत्तिरीक्षेपनिषद् ।  
 इह वैदिकद्वार्धात्मुङ्ग प्राक् शरीरस्य पितृसः ।  
 ततः सर्वेषु लोकेषु शरीरस्याय कल्पते ॥  
 कठोपनिषद् ।

† चिद्राने चित्तिरिव वा चिंदन भेदे ।  
 निशोहं निजपरवोः स्वतः समर्था ॥  
 सम्भाव्येतरघटनापटीयसी सा ।  
 संषोहं जनयति विभ्रमेण माया ॥

स्वाराज्यसिद्धिः

## CCXXIV—CCXXV.

THE self-existent inflicted a curse on the senses in endowing them with a tendency to objectivize; it is hence that they tend to objects without, and not to the subject within. Some rare sage desirous of immortality sees the Self, turning his eyes within. Children find pleasure in the objective, and become bound in the expansive net of death; the wise knowing immortality as the only thing stable, care not to desire anything of the impermanent.\*

*Kathopanishad.*

## CCXXVI—CCXXXII.

REAPING the fruit of their own action in this world, resting in the cavity of the heart—the other half of the Supreme—these two (*Jiva* and *Brahman*) are described after the illustration of light and darkness, by the knowers of *Brahman*, nay by those householders who worship the five fires, as also by those who keep the three *Nâchiketa*-fires. That *Nâchiketa*-fire, the bridge over which pass worshippers desirous of crossing over to the other side, and that which is *Brahmum* the immutable Supreme, beyond all fear, we have

\* पराणिं लानि व्यद्वान्तस्यम्-  
स्तस्मात्पराङ् पश्यति नान्तरास्मन् ।  
कविद्वीरः प्रत्यगात्मानमैक्ष-  
दाइत्यचक्षुरमृतत्वमिष्ठन् ॥  
पराचः कामाननु यज्ञित वाला-  
स्ते मृत्योर्यन्ति विततस्य पाशम् ।  
अथ धीरा अमृतत्वं विवित्वा  
धुवमधुवेविद्व न शार्येन्ते ॥

कर्णेपनिषद्.

certainly been able thus to know. Self is the rider on the chariot of this body guided by the intellect as charioteer, drawn by the senses as powerful horses, controlled by way of the mind serving for the reigns. Thus runs the vehicle over the course of experience. The Self thus conditioned by the senses and the mind is called the enjoyer (the subjective soul—*Jiva*) by those who know. He who is forsaken by the charioteer (intelligent discrimination), and has no idea of guiding the reigns—his mind—in the proper manner, has no control over the senses, like a driver over restive horses. He who has the intellect for his driver and the mind for proper reigns, is able to reach the other end of the course, the highest essence of the all-pervading. This, ever concealed in all, is never manifest, but is grasped by the sharp intellect of those who are trained to minute observation.\*

*Kathopanishad.*

\* अद्यं पिबन्तौ सुकृतस्य ल्येके  
गुहाम्बविद्यो परमे पराधै ।  
छायातपौ ब्रह्मविदो वदन्ति  
पञ्चामयो ये च विनाचिकेताः ॥  
यः सेतुरीजानानामक्षरम्बद्ध यत्परम् ।  
अभयं तितीष्टाम्पारं नाचिकेतं शकेमहि ॥  
आत्मानं रथिनं विद्धि शरीरं रथमेव तु ।  
बुद्धिन्तु सारथिक्षिद्धि मनः प्रप्रहमेव च ॥  
इन्द्रियाणि हयनातुर्विषयास्तेषु गोचरान् ।  
आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्भविषिणः ॥  
यस्त्वविज्ञानवान् भवत्ययुक्तेन मनसा सदा ।  
तस्येन्द्रियाण्यवश्यानि दुष्टाशा इव सारये: ॥  
विज्ञानसारथिर्यस्तु मनःप्रप्रहवास्तरः ।  
सोऽध्यवः पारमाप्रोति तद्विष्णोः परमं पदम् ॥  
एष सर्वेषु भूतेषु गृहोत्तमा न प्रकाशते ।  
दृश्यते त्वद्यथा बुद्ध्या सुकृतया सुकृतदाशीषिः ॥

कठोपनिषद्.

## CCXXXIII—CCXXXIV.

THOUGH having only three *gunas* (forms), thou\* art the cause of all the worlds ; even Hari and Hara and other gods fail, through want of insight, to measure the depth of thy immeasurable power. Thou art the sustainer of all, the whole of this universe is only a particle of thyself ; thou indeed art the undifferenced first cause, the highest *Prakrti*. Oh divine mother ! thou art that supreme science (*Vidya*), of power inconceivably immense, which sages desirous of liberation, rising above every weakness, apply themselves to, with the inner power of their senses held tight in perfect control.†

*The Saptasati (Märkendeyapurāna).*

## CCXXXV.

THOU art the light that shines through the sun dispelling the darkness of ignorance (*Avidyā*) prevailing within ; thou art the vein that carries the fragrant honey of the flower of consciousness to every particle of matter ; thou art that which becomes a thousand of that jewel which satisfies every

\* *Madya-Sakti*, the principle of energy underlying all evolution.

† हेतुः समस्तजगतां त्रिगुणापि दोषे-  
नेहायसे इरिहरादिभिरप्यपारा ।  
सर्वाभ्यासिलभिर्द्वयं जगदेशभूत-  
मव्याकुत्ता हि परमा प्रकृतिस्त्वमप्या ॥  
या मुर्किहेतुपरिचिन्त्यमहावता त्व-  
मभ्यस्यसे तुनियतेन्द्रियतत्त्वसारे ।  
मोक्षार्थिभिर्मुक्तिभिरस्तसमस्तरोषे-  
विद्यासि सा भगवती परमा हि हेतु ॥

संहारी.

desire of the needy ; thou, divine one ! art to those struggling in the ocean of incarnation, the tusk of that boar who was the enemy of the giant Mura.†\*

*Anandalahari.*

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CCXXXVI.

THIS divine goddess, the power of supreme illusion (*Mahāmāyā*), forcibly drags away the mind even of the knower into the web of delusion.†

*Saptasati (Mārκandeyapurāṇa).*

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CCXXXVII.

HE who while fully anxious of his body, desires to realize Self, prepares to cross a river on the back of a crocodile mistaking it for a piece of wood.‡

*Virekachudāmani.*

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† The giant Mura is fabled to have carried the earth into the ocean, and the god Vishṇu, taking the form of a boar, raised the earth on his tusk, and established her in position.

\* अविद्यानामन्तस्तिमिहिरोहीपनकरी  
जडानां वैतन्यस्तवकमकरन्द्युतिशिरा ।  
दरिद्राणां विनामणिगुणनिका अन्मजलधी  
निगमानां दंष्ट्रा मुररिपुवराहस्य भवती ॥  
भानेन्द्रलही.

† ज्ञानिनामपि चेतासि देवी भगवती हि सा ।  
बलादाकृष्य मोहाय महामाया प्रयच्छाति ॥  
• सप्तसती.

‡ शीरपोषणार्थी सन् य आत्मानं दिद्धक्षति ।  
प्राहौ दारथिया धूत्वा नरो तर्तुं स गच्छति ॥  
विवेकचूरामणः

## CCXXXVIII—CCXXXIX.

FINDING even the knower lean towards objects and enjoyments, forgetfulness throws him off the guard, like an adulteress her paramour, by clouding his intellect. As moss moved from upon the face of water stands not away even for a minute, delusion (*Máyá*) envelopes even the Knowing one, if he is off his guard.\*

*Vivekachudámani.*

## CCXL.

WIFE, daughter-in-law, sister-in-law, brother's wife, mother, and so on, does the same woman appear on account of the counter-entities she is made to represent ;—she herself continues ever one.†

*Panchadasi.*

\* विषयाभिमुखं हष्टु विद्वांसमपि विस्मृतिः ।  
विक्षेपयाति धीदोषैर्योऽभ जारभिव प्रियम् ॥  
यथापक्ष्युं शैवालं भृणमात्रं न तिष्ठति ॥  
आदृणोति तथा माया प्राहं वापि पराहुख्यम् ॥

*विवेकचूडामनि:.*

† भार्या स्तुषा ननान्दा च याता मातेत्यनेकधा ।  
प्रतियोगिधिया योविद्विद्यते न स्वरूपतः ॥

*पञ्चदशी.*

## CCXLI.

THAT the origin of experience is explained from evolution, after the manner of (pots, etc., from) clay, (instruments etc., from) iron, or sparks (from fire), and so on, is only a method of putting (the matter to the learner) ; there is, in reality, no distinction whatever (in the All).\*

*Gaudapādāchārya.*

## CCXLII.

HE, who imagines a limit in the limitless, transcendent, Self, has, of himself, put his self in bondage.†

*Yogavāsishtha.*

## CCXLIII.

THAT which is naught at beginning and end, is naught in the present moment also ; (things) though fully resembling unreality, are said to be real by, as it were, a kind of metaphor.‡

*Gaudapādāchārya.*

## CCXLIV.

THIS illusion of Mine made up of the (three) *gunas* (forms of the intellect) is intransgressible ;—those who betake themselves to Me, cross over to the other side of the stream.§

*Bhagavadgītā.*

\* मृलोहविस्तुलिङ्गायैः स्थिर्या चोदितान्यथा ।

उपादः सोऽवताराय नास्ति भेदः कथञ्चन ॥  
गौडपादाचार्यः ।

† अनंतस्याप्रमेयस्य येनेयता प्रकृष्टिता ।

आत्मनस्तस्य तेनात्मा स्वात्मनैव वशीकृतः ॥

गोगवासिडद् ।

‡ आदावन्ते च यज्ञार्तिं वर्तमानेऽपि तत्पा ।

वितयैः संदृशाः सन्तोऽवितया इव लक्षिताः ॥

गौडपादाचार्यः ।

§ दैवी लोका गुणवर्यी मम माया दुरस्यया ।

मायेवाकुप्रपश्यन्ते मायामेतां तरन्ति ते ॥

भगवद्गीता.

THE IMITATION OF SANKARA.

CCXLV.

•**E**XPERIENCE known as *experience* tends to degrade, but known as import of the Word, *Brahman*, it becomes all perfect bliss.\*

*Yogavāsishtha.*

CCXLVI.

**F**EAR comes of attachment to duality, in him who, being removed from the Lord, is overpowered, through His illusion, with false imaginations and forgetfulness (of self-identity). It therefore beloves the thoughtful, one with the teacher as his supreme lord, to lose himself in entire devotion.†

*Bhāgavata.*

CCXLVII.

**T**HOU alone eternally evolvest through the gracefulness of thyself made up of being and non-being, having for its embodiment the wonderful variety of endless objects.‡

*Yogavāsishtha.*

\* सर्गस्तु सर्गशब्दार्थतया बुद्धो नयत्यथः ।

स ब्रह्मशब्दार्थतया बुद्धः अत्रोभवस्थलम् ॥

बोगवासिङ्गम्.

† भयं द्वितीयाभिनिवेशतः स्या-

क्षिशादपेतस्य विपर्ययोऽस्मृतिः ।

तन्माययातो बुद्ध आभजेत्

भैश्यकयेषां गुरुदैवतात्मा ॥

बोगवासिङ्गम्.

‡ स्वमेवानन्तयानन्तवस्तुत्येविच्छ्रियहृपया ।

भावाभावविलासिन्या विस्तरैव विजृम्भये ॥

बोगवासिङ्गम्.

## CCXLVIII.

**A**S the rope, not understood as such, is mistaken, in the dark, for a snake or a line of water, and the like, so is *Atman* (mistaken for the variety of this world).\*

*Gaudapādāchārya.*

## CCXLIX.

**E**XPERIENCE, full of likes and dislikes, is verily a dream ; real while it lasts, all unreal on being awake.†

*Ātmabodha.*

vi.—*Karma.*

## CCL.

**F**ORTITUDE, forbearance, self-restraint, no desire for other's wealth, purity, control over the senses, conscious intelligence, (spiritual) culture, truthfulness, absence of anger,—these ten make up the characteristics of all true religion whatever.‡

*Many.*

\* अनिश्चिता यथा रज्जुरन्धकारे विकल्पिता ।

सर्पधारादिभिर्भावैस्तद्वदात्मा विकल्पितः ॥

गौडपादाचार्यः

† संसारः स्वप्रतुल्यो हि रागद्वेषादिसंकुलः ।

स्वकाले सत्यवद्वति प्रबोधे सत्यसद्वते ॥

आत्मबोधः

‡ धृतिः क्षमा दमोऽस्तेयं शौचमिन्द्रियनिग्रहः ।

धीरिद्या सत्यमकोधो दशकं धर्मलक्षणम् ॥

मतुः

## CCLI—CCLII.

**A**S the caterpillar, getting to the end of the straw, takes itself away only after finding a resting-place in advance, so this *Ātman* leaving this body, and finding another place in advance, through *Avidyā*, takes himself off from his original abode. As the goldsmith taking little by little of the gold expands it into a new form, so, indeed, does this *Ātman*, leaving this body, make a new and happy abode for himself, passing through *Avidyā*, and takes on the form of the *Pitṛs*, or the *Gandharvas*, or the gods, or *Prajāpati*, or *Brahmā*, or any other being whatever.\*

*Brhadāraṇyakopanishad.*

## CCLIII—CCLIV.

**T**HE sacrifice which the eighteen† partake in is all inferior *Karma*, it drowns itself and those who betake themselves to it. Those fools who imagine any good in this, are led again and again into the wheel of decay and death. Those men of stupid intellect who imagine *S'rauta* and *Smārta*

\* तथा तृणजलायुक्ता तृणस्थान्ते गत्वान्यमाक्रममाक्रम्यात्मानमुपसंहरत्येव-  
मेवायमास्मेवं शरीरं निहत्याविद्या गमयित्वान्यमाक्रममाक्रम्यात्मानमुपसंहरति ॥

तथा ऐश्वर्यकारी ऐश्वर्यो मात्रामुपादायान्यन्नवतरं कल्याणतरं रूपं तनुं  
एवमेवायमास्मेवं शरीरं निहत्याविद्या गमयित्वान्यन्नवतरं कल्याणतरं रूपं कुरुते  
पितृं वा गान्धर्वं वा देवं वा प्राजापत्यं वा ब्राह्मं वान्येषां वा भूतानाम् ॥

बृहदारण्यकोपनिषद्.

† Sixteen priests, the master of the house and his wife, make up the eighteen.

*Karma* as the height of religion, and know no good besides, attain to heaven, and having lived out their good *Karma*, return again into this world or even into a lower one.\*

*Mundukopanishad.* ..

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CCLV.

THE Vedas deal with the three *Gunas*; Oh Arjuna! rise above the *Gunas*, shake off all duality, be ever centred in supreme peace, abandon all anxiety for acquisition or protection, and above all know thy Self.†

*Bhagavadgita.*

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CCLVI.

THEREFORE as here, in this world, dies out what may be encompassed by *action*, so is put out in the world next to this, all that may be acquired through acts of formal religion.‡

*Chhāndogyopanishad.*

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\* प्लवा हेते अदृष्टा यज्ञरूपा अष्टादशोक्तमवरं येषु कर्म ।  
एतच्छ्रेयो येऽभिनन्दन्ति मृषा जरामृष्यु ते पुनरेवापि यन्ति ॥  
इष्टापूर्तं मन्यमाना वरिष्ठं नान्यच्छ्रेयो वेदयन्ते प्रमृदाः ।  
नाकस्य पृष्ठे ते सुकृतेऽनुभूतेम लोकं हीनतरञ्चाविशान्ति ॥

मृण्डकोपर्मीषत्.

† नैगुण्यविषया वेदा निष्ठैगुण्यो भवार्जुन ।  
निर्द्वन्द्वो नित्यस्त्वस्थो नियोगक्षेम आत्मवान् ॥

भगवद्गीता.

‡ तयथेऽ कर्मजितो लोकः क्षीयत एयमेवामृत्रं पुण्यजितो लोकः क्षीयते ॥

छान्दोग्योपनिषद्.

## CCLVII.

FORMS of religion but forge so many bonds round the individual ; *gnosis* alone disperses them.\*

*Mahá-Bhárata.*

## CCLVIII.

FORMAL religion has its use in purification of the intellect, it cannot show the Thing. The Thing is realized through reflection, not at all even by a million forms of worship.†

*Vivekachudámani.*

## CCLIX.

KARMAN leads to that result alone which it can produce, reach, evolve, or modify ; liberation is not brought about in any of these ways ; hence *Karman* cannot be the means of liberation.‡

*Naishkarmyasiddhi.*

\* कर्मणा बद्धते जन्तुर्विद्यया च विमुच्यते ॥

महाभारतम्.

† वित्तस्य शुद्धये कर्म न तु वस्तुपलब्धये ।  
वस्तुसिद्धिर्विचारेण न किञ्चत् कर्मकोटिभिः ॥

विवेकचूडामणिः.

‡ उत्पाद्यमाप्य संस्कार्ये विकार्ये च क्रियापलम् ।  
नैवं मुक्तिर्यतस्तस्मात्कर्म तस्या न साधनम् ॥

विवेकचूडामणिः.

## CCLX.

**K**ARMAN never dispels ignorance, being under the *same* category. Knowledge alone destroys ignorance, even as light dispels darkness.\*

*Atmabodha.*

## CCLXI.

**O**H Dhananjaya ! Fulfil every act, being ever centred in *Yoga*, abandoning all attachment whatever ; stand even in success or defeat, for this evenness alone is true *Yoga*.†

*Bhagavadgitā.*

## CCLXII.

**H**APPINESS or misery is not in any one's giving, it is all a misunderstanding of the intellect which shows either the one or the other as coming from some one else. Nay, the proud egoism even in the act, of the form 'I do it,' is entirely vain. Every individual is governed by *his own Karmā*.‡

*Miscellaneous.*

\* अविरोधितया कर्म नाविद्या विनिवर्त्तयेत् ।

विद्या विद्या निहन्त्येव तेजस्तिमिरसंघवत् ॥

आस्मबोधः.

† योगस्थः कुरु कर्माणि सङ्ग त्यक्त्वा धनञ्जय ॥

सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥

भगवद्वीता.

‡ सुखस्य दुःखस्य न कोऽपि दाता

परो ददातीति कुबुद्धिरेषा ।

अहङ्करोमीति मुधाभिमानः

स्वकर्मसूत्रग्रथितो हि लोकः ॥

प्रासादविकः

## CCLXIII.

THUS, therefore, remaining all unaffected, attend continually to every act which is part of thy duty ; the soul doing all acts whatever with supreme non-attachment realizes the highest (Self).\*

*Bhagavadgītā.*

## CCLXIV.

HE who sees inaction in action, and action in inaction, is, of all men, the really wise, the true ascetic,—he has fulfilled all acts whatever.†

*Bhagavadgītā.*

vii.—*Upasana'.*

## CCLXV.

ALL this verily is *Brakman*, for it is *of* it, *in* it, and *through* it. The self-controlled should devote himself to this *Brahman* (in any way he likes). The man is all Idea,

\* 'तस्मादसर्कः सततं कार्यं कर्म समाचर ।  
असक्तो ह्याचरन्कर्म परमाप्रोति पूरुषः ॥

भगवद्गीता.

† कर्मण्यकर्म यः पश्येद्कर्मणि च कर्म यः ।  
स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृतः ॥

भगवद्गीता.

whatever Idea the man cherishes in this world that he becomes in the next. Fix thyself, therefore, on the Idea.\*

*Chhândogyopanishad.*

• CCLXVI.

**O**H son of Kunti! he becomes that, filling his memory with which, at the last moment, he gives up the body;—being led to it by force of the constant fixing of his mind on that idea.†

*Bhugavadgitâ.*

• CCLXVII.

**A** Collection of water is not all that makes a holy place, a lump of earth or stone is not all that makes a God;—these purify after much length of time, the good exalt by mere sight.‡

*Bhâgavata.*

\* सर्वे सत्त्विदं ब्रह्म तज्जलानिति शान्त उपासीत ॥

अथ सत्तु क्रतुमयः पुरुषो यथा क्रतुरस्मैङ्गोके पुरुषो

भवति तथेतः प्रेत्य भवति स क्रतुं कुर्वीत ॥

आन्दोग्योपनिषद्.

† यं यं वापि स्मरन्मावं त्यजत्यन्ते कलेवरम् ।

तं तमवैति कौन्तेय सदा तद्रावभावितः ॥

भगवत्सीता.

‡ न शास्त्रयानि तीर्थानि न देवा मृच्छलामयाः ।

ते पुनर्न्त्यरुक्तालेन दर्शनादेव साधवः ॥

भागवतम्.

## CCLXVIII.

**T**EACHERS, interpretations of sacred texts, the force of religious merit, none of these lead to the realization of that condition which is revealed in the clear reflection of the heart engendered from contact with the good.\*

*Yogavâsishtha.*

## CCLXIX—CCLXX.

**C**LARIFIED butter though present in every limb of the cow conduces naught to her nourishment; it serves as the best medicine to its producer on being worked out into its proper form. In the same manner, the highest effulgent Lord, present in all beings, even like the clarified butter, is never of any practical use to them, till properly realized through the force of devotion.†

*Yogavâsishtha.*

\* न तद्गुरोर्न शास्त्रार्थात् पुण्यात्पाप्यते पदम् ।  
यत्साधुसङ्गाभ्युदिताद्विचारविशदाद्गुरः ॥

योगवासिष्ठः.

† गवां सर्पेः शरीरस्य न करोत्यङ्गोषणम् ।  
तदेव कर्मरचितं पुनस्तस्यैव भेषजम् ॥  
एवं सर्वशरीरस्यः सर्पिर्वत्येषमेश्वरः ।  
विना चोपासनां देवो न करीति हितं नृषु ॥

योगवासिष्ठः.

## CCLXXI—CCLXXII.

**I**F you ask what can be the difference between Gnosis and devotion? pray hear; reflection is bound up with the *thing*, devotion with the *actor*. Gnosis comes of reflection, no opposite desire can put it out; it burns up every trace of reality in the world of phenomena, in the very moment of its birth.\*

*Panchadasi.*

## CCLXXIII.

**T**HIS body is the holy Kāśi; the river of Gnosis flowing through and through the three worlds is the sacred Ganges; devotion and faith stand for the heavenly Gayā; the much-coveted Prayāga is, indeed, in deep concentration on the feet of the teacher; and this inner Self, the fourth, the witness of every one's mind, is the God Viśveśvara;—if thus all holy places stand together in this body of mine, what other place could be holier to seek?†

*Kāśi-panchaka.*

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\* बोधोपास्त्योर्विशेषः क इति वेदुच्यते शृणु ।  
वस्तुतन्नो भवेद्वेषः कर्त्ततन्नमुपासनम् ॥  
विचाराज्जायते बोधोऽनिद्वया यं न निवर्तयेत् ।  
स्वोत्पत्तिमात्रात्संसारे ददृश्यन्निलसत्यताम् ॥

पञ्चदशी.

† काशीक्षेत्रं शरीरं त्रिभुवनजठरे व्यापिनी ज्ञानगंगा  
भरतिः भ्रद्रा गथेयं निजगुरुचरणध्यानयोगः प्रयागः ।  
विश्वेशोऽयं तुरीयः सकलज्ञनमनः सांकिभूतोऽन्तरात्मा  
देहे सर्वं मदीये यदि वसति पुनस्तीर्थमन्यतिकमदिति ॥

काशीपञ्चकम्.

## CCLXXIV.

**F**ORMAL objects of worship are devised for the use of those who have not yet realized the essence of Beneficence ; going by miles is devised for those who cannot go by leagues.\*

*Yogavāsishtha.*

## CCLXXV.

**I** am even to all beings, I do neither dislike nor like any one:—those who resign themselves to me with entire devotion, are in me, and I am in them.†

*Bhagavadgītā.*

## CCLXXVI.

**S**AID Prajāpati : whence does come this fear ! with the thought, 'why did I fear ?' disappeared all fear ; for, fear comes of duality.‡

*Brhadāraṇyakopanishad.*

\* अङ्गातश्चिवतस्थानानामाकारार्थर्चनं कृतम् ।  
योजनाऽधन्यशक्तस्य क्रोशाध्वा परिकल्पते ॥

योगवासिडम्.

† समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।  
ये भजन्ति तु मां भक्त्या मायि ते तेषु चाप्यहम् ॥

भगवत्तीता.

‡ कस्मात् विभेदीति तत एवास्य भयं वीयाय  
कस्माद्वयमेष्यद् द्वितीयादै भयम्भवति ॥

बृहदारण्यकोपनिषद्.

## CCLXXVII.

INSIST not on the order (of steps in the process of Self-realization); the inverted vision which, like hunger, is the cause of much tangible suffering, must in one way or other, be cured.\*

*Panchadasi.*

## CCLXXVIII.

ATTEND to this, the essence of all *Gnosis*, and attending, digest it well:—Desire alone is bondage, its destruction is liberation.†

*Yogavasishtha.*

## CCLXXIX.

TO all ascetics whatever, the condition of fearlessness depends upon control of the mind, which leads also to destruction of misery, perfect light, and inexhaustible peace.‡

*Gaudapādāchārya.*

\* क्षुधेव दृष्टवाधाक्षुद्दिपरीता च भावना ।  
जेया केनाप्युपायेन नास्त्यत्रानुष्टितेः फ्रमः ॥

पञ्चदशी.

† श्रूयतां ज्ञानसर्वसं क्षुत्वा चैवावधार्यताम् ।  
भोगेच्छामात्रको बन्धस्तस्यागो मोक्ष उच्यते ॥

योगवासिडग्र.

‡ मनसो निप्रहायत्तमभयं सर्वयोगिनाम् ।  
दुःखक्षयः प्रवीष्टश्चाप्यक्षया ज्ञानिरेव च ॥

श्रीगोदपदाचार्य.

## CCLXXX.

THAT oh Rāma! is the mind which is between being and non-being, which stands between spirit and matter, which in fact swings to and fro between the two.\*

*Yogavāśishtha.*

## CCLXXXI.

THINKING evolves the objective, all the three worlds exist in and through thinking, the Kosmos melts away on its dissolution. This thinking should carefully be diagnosed.†

*Yogavāśishtha.*

## CCLXXXII.

ALL ideas come of thinking, they disappear on suspension of thinking. Attune this thinking, therefore, to the highest Self, thy inner consciousness.‡

*Vivekachudamani.*

\* यत्स्तसदस्तोर्मध्यं यन्मध्यं चित्त्वजात्ययोः ।  
तन्मनः प्रोच्यते राम द्यौर्दीलाधिताङ्कुति ॥

योगवासिष्ठम्.

† चित्तं कारणमर्थानां तस्मिन्सति जगच्चयम् ।  
तस्मिन्क्षणे जगत्क्षीणं तात्त्विकित्स्यं प्रयत्नतः ॥

योगवासिष्ठम्.

‡ चित्तमूलो विकल्पोऽयं चित्ताभावे न कक्षन् ।  
अतश्चित्तं समाधेहि प्रत्यप्रूपे परात्मनि ॥

विवेकचूडामणिः.

## CCLXXXIII.

THAT which leads to false vision, sets up the *Andtman* in place of *Atman*, shadows forth a thing in no-thing ;— this oh Raghava ! is that which we describe as ‘thinking’.\*

*Yogavāsishtha.*

## CCLXXXIV.

A BANDON all latent desire for the multitude of enjoyments (pressing round), nay give up even the desire for life (as represented in the body), and finally rise above all sense of being and non-being. Find thus full bliss in absolute trance.†

*Yogavāsishtha.*

## CCLXXXV.

‘LATENT desire’ may be described as that indiscriminate hankering after things which is forgetful of antecedence and consequence on account of the overpowering impression they produce.‡

*Yogavāsishtha.*

\* असम्यग्दर्शनं यस्मादनात्मन्यात्मभावनम् ।  
यद्वस्तुनि वस्तुत्वं तथितं विद्धि राघव ॥

योगवासिष्ठम्.

† भोगैधवासना त्यक्त्वा तज्ज्ञत्वं देहवासनाम् ।  
भावाभावो तत्स्त्यक्त्वा निर्विकल्पः सुखो भव ॥

योगवासिष्ठम्.

‡ दृष्टभावनया त्यक्तपूर्वपरविचारणम् ।  
यद्वानं पदार्थस्य वासना सा प्रकीर्तिता ॥

योगवासिष्ठम्.

## CCLXXXVI.

**M**Y mind was occupied elsewhere, and I did not see; my mind was occupied elsewhere, and I did not hear; it is through the mind alone that one sees or hears; love, thought, doubt, belief, unbelief, patience, impatience, intelligence, shame, fear, all make up the mind.\*

*Brhadáranyakopanishad.*

## CCLXXXVII.

**M**IND alone is, to men, the cause of bondage or liberation;—lost in enjoyment it leads to bondage, emptied of the objective it leads to liberation.†

*Panchadasi.*

## CCLXXXVIII.

**T**H E light of *Gnosis* breaks not in full force upon that puny thing which is all beclouded with fear of the world, with pride of learning, and with love of life.‡

*Smrti.*

\* अन्यत्रमना अभूतव्यादर्थमन्यत्रमना अभूतं नाश्रौषमिति मनसा होत यश्यति मनसा शृणोति कामः सङ्कल्पो विचिकित्सा अद्वाश्रद्धा धृतिरधृतिर्हीर्थीर्भीर्हि त्येतत्सर्वे मन एव ॥

बृहशारण्यकोपनिषद्.

† मन एव मनुष्याणां कारणं बन्धमोक्षयोः ।

बन्धाय विषयासत्तं मुक्तो निर्विषयं स्मृतम् ॥

पञ्चदशी.

‡ लोकवासनया जन्तोः शास्त्रवासनयापि च ।

देहवासनया शानं यथावसैव जायते ॥

स्मृतिः.

## CCLXXXIX—CCXC.

THE father, being victim of some cheat, bewails the loss of his son, taking him for dead, though he be full of life in some far off land. On the other hand, he does not bewail even though his son be dead, till the information has not reached him. It is plain, the cause of bondage lies in the mental creation of *being*.\*

*Panchadasi.*

## CCXCI.

YOU may drink the ocean dry, you may uproot from its base the mountain Meru, you may swallow fire, but difficult than all these, oh Good One! is control over the mind.†

*Panchadasi.*

## CCXCII.

AS fire, not fed by fuel, subsides into its place, so, indeed, does all thinking die out into its source, on not being led into modifications of any kind.‡

*In the Jivanmuktiviveka.*

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\* दूरदेशं गते पुने जीवत्येवात्र तत्पिता ।  
विग्लम्भकवाक्येन मृतं मत्वा प्ररोदिति ॥  
मृतेऽपि तस्मिन्वार्तायां न क्षुतार्यां न रोदिति ।  
अतःसर्वस्य जीवस्य बन्धकृन्मानसं जगत् ॥

पञ्चदशी.

† अप्याभिपानामहतः सुमैरन्मूलनादपि ।  
अपि वहशश्नात्साधो विषमश्चित्तनिप्रहः ॥

पञ्चदशी.

‡ यथा निरिन्धनो वन्धिः स्वयोनातुपशाम्यति ।  
तथा वृत्तिक्षयाद्वितं स्वयोनातुपशाम्यति ॥

जीवन्मुक्तिविवेकः ॥

## CCXCIII—CCXCVI.

**H**E who understanding the mind applies himself, again and again, to subduing it, gains no success without the help of some consummate plan, even like one who fails to subdue a mad elephant without the iron hook. Application to spiritual science, company of the good, abandonment of latent desire, restraining the flow of breath, these are some of the most useful means to control the mind. Those who, in face of these, try to control it through physical practices, lose sight of the lamp, while vainly dispelling darkness with darkness.\*

*Yogavāsishtha.*

## CCXCVII.

**R**ENOUNCE all conformity with the world, give up all concern of the body, nay, have nothing to do with the forms of religion and learning ;—thus wear off the false illusion that wraps thy-Self.†

*Vivekachudamani.*

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\* उपविश्योपविशैव चित्तहेन मुहुर्मुहुः ।  
 न शक्यते मनो जेतुं विना युक्तिमनिन्दिताम् ॥  
 अङ्गकुरेन विना मत्तो यथा दुष्टमतङ्गजः ।  
 अथ्यात्मविद्याधिगमः साधुसङ्गम एव च ॥  
 वासनासंपरित्यागः प्राणस्पन्दनिरोधनम् ।  
 एतास्ता युक्तयः पुष्टाः सन्ति चित्तजये किल ॥  
 सतीष्वेतासु युक्तिषु इठाज्ञियमयन्ति ये ।  
 वेतस्ते दीपमुत्सृज्य विनिप्रनित तमोऽज्ञने: ॥

*बोगवासिण्डम्.*

† लोकानुवर्तनं त्यक्त्वा त्यक्त्वा देहानुवर्तनम् ।  
 शाश्वानुवर्तनं त्यक्त्वा स्वाध्यासापनयं कुरु ॥

*विवेकचूदामणिः.*

## CCXCVIII.

**A**S one desirous of coming out successful in debate applies himself closely to the study of poems, plays, logic and the like, so must he who desires liberation *reflect* constantly on himself.\*

*Panchadasi.*

## CCXCVIX.

**T**HE God of the twice-born is Fire ; the God of the Silent one is his Heart ;—poor intellects find their God in idols ; the even-eyed enlightened one sees God everywhere.†

*Uttaragita.*

## viii.—Free-will.

CCC—CCCI.

**T**HAT mean spirit should be avoided from a distance, who, relying on the unseen (Fate), attributes his conduct to the unreal and false idea of some one necessitating it from behind. He is verily a beast, constantly in another's power, who thinks he goes to heaven or hell as God may will it.‡

*Yogavasishta.*

\* काव्यनाटकतर्कादीनभ्यस्यति निरन्तरम् ।  
विजिगीषुर्यथा तद्वन्मुक्तुः स्वं विचारयेत् ॥

पञ्चदशी.

† अभिदेवी द्विजातीनां मुनीनां हृदि देवतम् ।  
प्रतिमास्वल्पबुद्धिनां सर्वं च समदर्शनाम् ॥

उत्तरगीता.

‡ कश्चिन्या प्रेरयेव मित्यनर्थकुक्लपते ।  
यः स्थितोऽदृष्टमृत्युज्य त्याज्योऽसौ दूरतीष्मः ॥  
ईश्वप्रेरितो गच्छेत्स्वर्गं नरकमेव वा ।  
स सदैव पराधीनः पशुरेव न संशयः ॥

बोगवासिडश.

## CCCII.

**E**VEN the body being of illusion, where could there be any room for necessity ? That the *Srutis* speak of necessity, is only for the enlightenment of the ignorant.\*

*Aparokshānubhuti.*

## CCCIII.

**I**N this world, oh child of the Raghus ! every one can always compass everything through well-directed (*i. e.* free) personal effort.†

*Yogavāsishtha.*

## CCCIV.

**R**ESORT to (free) personal effort, hear such word of scripture as points out some useful line of action ; the rest, even though as old as time, should be overlooked, with the eye ever fixed on truth and truth alone.‡

*Yogavāsishtha.*

\* देहस्थापि प्रपञ्चत्वात्पारब्धावरिष्टिः कुतः ।  
अज्ञानिजन्मोपार्थं प्रारब्धं वक्ति वै श्रुतिः ॥

अपरोक्षनुभूतिः ॥

† सर्वमेवेह हि सदा संसारे रमनन्दम् ।  
सम्यक् प्रयुक्तात्सर्वेण पौरुषात्समवाप्ते ॥

योगवासिड्धम् ॥

‡ अपि पौरुषमादेयं शास्त्रं चेतुकिवैषामकम् ।  
अन्यत्वार्थमपि त्याज्यं भाव्यं न्यायैकसेविना ॥

योगवासिड्धम् ॥

## CCCV.

THE wise, relying on necessity, should not give up free personal effort, for even necessity works through freedom.\*

*Yogavāśiṣṭha.*

## CCCVI.

HE who sets himself not at liberty by cutting up the tight bond—his mind—with his mind, can never be freed by any one else.†

*Yogavāśiṣṭha.*

ix.—Jna'na (*gnosis*).

## CCCVII.

GNOSIS is, of all means, the only direct means of liberation; liberation is never accomplished without *gnosis* as sure as food is not cooked without fire.‡

*Atmabodha.*

\* पौरुषं न परित्याज्यमेतामाभित्य धीमता ।

पौरुषेणैव रूपेण नियतिर्हि. नियामिका ॥

योगवासिष्ठम्.

† मनसैव मनक्षिणस्वा पाशं परमवन्धनम् ।

उन्मोचितो न येनात्मा नासावन्येन मोक्षयते ॥

योगवासिष्ठम्.

‡ बोधोऽन्यसाधनेभ्यो हि साक्षान्बोधैकसाधनम् ।

पाकस्य वन्हिवज्ञानं विना मोक्षो न सिद्धयति ॥

आस्मबोधः.

## CCCVIII.

THE fact of the matter is seen by *reflection* engendered through some beneficent suggestion ; it can never be seen by constant washing, by giving gifts, nay not even by a hundred *Prāṇḍyāmas*.\*

*Vivekachudāmani.*

## CCCIX.

THE state of *Brahman* is within reach of those alone who are full of austerity, matrimonial virtue, and truthfulness. Those, indeed, find that entirely pure condition, in whom there is not the remotest trace of fashionable lies or deliberate falscohods, nor any hypocrisy whatever.†

*Praśnopanishad.*

## CCCX—CCCXI.

WHEN entirely disappear all desires rankling in the heart, the mortal becomes immortal, and fully realizes *Brahman* even here. When here, indeed, burst all ties that

\* अर्थस्य निश्चयो हृष्टो विचारेण हितोक्तिः ।  
न स्नानेन न धानेन प्राणायामशतेन वा ॥

विवेकचूडामणिः.

† तेषामेवैष ब्रह्मालोको येषां तपो ब्रह्मवर्य येषु सत्यं प्रतिष्ठितम् ।  
तेषामसौ विरजोब्रह्मालोको न येषु जिम्हमनुरूपं न माया चेति ॥

प्रभोपनिषद्.

bind the heart so fast, the mortal does no doubt become immortal. This verily is the teaching (of the whole of the *Vedānta*).\*

*Kathopanishad.*

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CCCXII.

NO means other than *reflection* can produce (real) *gnosis* ; nothing but light can ever reveal the existence of things.†

*Aparokshānubhuti.*

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CCCXIII—CCCXV.

REFLECTION may run as follow :—Who am I ? How is this evolved ? Who can be the creator of this ? What may be the material cause ? And it may proceed to answer the questions thus :—I am not the body—a mere cluster of elements,—nor even the senses ; but I am something quite different from

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\* यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदिभिताः ।

अथ मत्योऽमृतो भवत्तत्र ब्रह्म समक्षुते ॥

यदा सर्वे प्रभियन्ते हृषयस्येह प्रन्थयः ।

अथ मत्योऽमृतो भवत्येतावदनुशासनम् ॥

कठोपनिषद्.

† नोरपक्षे विना ज्ञानं विचारेणान्यसाधनैः ।

यर्था पदार्थभानं हि प्रकाशेत विना क्रिष्ट् ॥

अपरोक्षात्मभूतिः.

the one as well as the other. Things come out of ignorance, die away on the rise of *gnosis*, the variety of ideas is the creator.\*

*Aparokshânbhuti.*

### CCCXVI.

**R**ELECTION must be supposed to have borne fruit in that man of good intellect, who continues to lose, from day to day, all avidity for enjoyment.†

*Yogavâsishtha.*

### CCCXVII.

**D**EPTH such as of the ocean ; firmness such as of the Meru ; and internal coolness such as of the moon ;—these arise in the man devoted to *reflection*.‡

*Yogavâsishtha.*

\* कोऽहं कथमिदं जातं को वै कर्त्तास्य विद्यते ।

उपादानं किमस्तीह विचारः सोऽयमीदशः ॥

नाहं भूतगणो देहो नाहं चाक्षगणस्तथा ।

एतद्विलक्षणः कक्षिद्विचारः सोऽयमीदशः ॥

अहानप्रभवं सर्वं ज्ञानेन प्रविलीयते ।

संकल्पो विविधः कर्ता विचारः सोऽयमीदशः ॥

अपरोक्षानुभूतिः.

† विचारः सफलस्तस्य विज्ञेयो यस्य सन्मतेः ।

दिनानुदिनमायाति तानवं भोगष्टमुता ॥

योगवासिडम्.

‡ समुद्रस्येवगाम्भीर्य धैर्यं मेरोरिव स्थितम् ।

अन्तः शीतलता चेन्दोरिवोदेति विचारिणः ॥

योगवासिडम्.

## x.—The Sa'dhanas.

## CCCXVIII.

THE four means (of Self-realization) beginning with non-attachment, come about from keeping all forms prescribed for the class (*vârna*) one belongs to, by austerity, and by satisfying Hari with devotion.\*

*Aparokshânbhuti.*

## CCCXIX.

CONTROL, give, sympathise; these three must be learnt and practised : Self-control, charity, and sympathy.†

*Brhadâranyakopanishad.*

## CCCXX.

THOU hankerest after unrealities such as 'I' and 'mine,' those who *know* wish thy activity were directed to the highest reality. *Thou* never canst know the thing nor can *I*. It is meet, therefore, oh mind ! for thee to turn to self-restraint.‡

*Upadesasâhasri.*

\* स्ववर्णश्चमध्येण तपसा इरितोषणात् ।

साधने प्रभवेत्युसां वैराग्यादिचतुष्टयम् ॥

अपरोक्षानुभूतिः ।

† दाम्यत दत्त दयध्यमिति तदेतद्वयं शिक्षेहमन्दानन्दयमिति ।

बृहदारण्यकोपनिषत् ।

‡ अहं ममेति त्वमनर्थमीहसे परार्थमिष्ठनिति तवान्य ईहितम् ।

न तेऽर्थो यो न हि मेऽस्ति चार्थिता ततश्च युक्तःशम एव ते मनः ॥

उपदेशसाहस्री ।

## CCCXI—CCCXIV.

**S**ELF-restraint consists in freedom from latent desire ; and Control, in checking the activity of the external senses. That is the height of Non-attachment which turns the mind entirely away from the objective ; that is the best of Indifference which patiently puts up with all evils whatever. Faith is full confidence in sacred texts and their interpreters ; and constant oneness of aim in the mind's fixing on the eternal *sat*, is called Pacification (of the mind). Oh my fate ! when and how shall I get rid of the bonds of this world—this firm and burning desire may be described as the Desire-for-Liberation.\*

*Aparokshānubhuti.*

## CCCXV.

**W**HERE these—Non-attachment and Desire-for-liberation —are as yet in the initial stage, there can but appear a mere glimpse of Self-restraint and the rest, even like a glimpse of water in the mirage.†

*Vivekachudamani.*

\* सदैव वासनात्यागः शमोऽशमिति शब्दितः ।  
निग्रहो वास्तवृत्तीनां दम इत्यमिधीयते ॥  
विश्वेष्यः परावृत्तिः परमेष्टीतीह सा ।  
सहनं सर्वदुःखानं तितिक्षा सा शुभा मता ॥  
निगमाचार्यवाक्येषु भक्तिः अद्वेति विज्ञुता ।  
चित्तेकाङ्गं तु सङ्क्षये समाधानमिति स्मृतम् ॥  
संसारवन्धनिर्मुक्तिः कथं मे स्थापकदा विष्णे ।  
इति या सुदृढा शुद्धिर्वक्तव्या सा सुमुकुता ॥

भपरोक्षानुभूतिः

† एतयोर्मन्दता यत्र विरक्तस्वसुमुक्तयोः ।

मरौ सलिलवत् तत्र शमादेवाननमात्रता ॥

विवेकचूडामणिः.

## CCCXXVI.

THE deer, the elephant, the moth, the fish, the bee ;—each of these five is led to destruction by (too much indulgence in each of the five objects of the) five (senses, respectively). How then is it possible that he should escape who lets loose all his five senses in all these five objects, and is never on the alert, besides.\*

*Bhāgavata.*

## CCCXXVII.

O H Bhārata ! all beings whatever lose themselves in the world through that illusion, oh destroyer of enemies ! which lies in the very nature of the pairs of opposites (making up the world) and which is born of likes and dislikes (inseparably bound up with those pairs).†

*Bhagavadgītā.*

\* कुरुक्षमातङ्गपतङ्गमीन-  
भृङ्गा इताः पञ्चभिरेव पञ्च ।  
एकः प्रमादी स कथं न हन्यते  
यः सेवते पञ्चभिरेव पञ्च ॥

भागवतम्

† इच्छादेवसमुत्थेन द्रन्द्वमोहेन भारत ।  
सर्वभूतानि सम्मोहं सर्वे यान्ति परन्तप ॥

भगवतीता.

## CCCXVIII.

THE wild mare—hope—breaking away to the longest distance, and running back as often, keeps roving about up to the very ends of the quarters.\*

*Yogavāśishtha.*

## CCCXIX.

HE alone *sees* who looks upon another's wife as upon his own mother, who looks upon another's wealth as upon so much earth and stone, who looks upon every being as upon his own Self.†

*Smṛti.*

## CCCXXX—CCCXXXI.

TO the fishes—these men—in the pond of birth and death, wallowing in the slough of the mind, bad latent desires serve for the line to which the woman stands attached as the treacherous bait. He feels desire for enjoyment who has

\* दूरं दूरमितो गत्वा समेत्य च पुनःपुनः ।  
अमत्याशु दिग्नेषु तुष्णोन्मत्ता तुरङ्गमी ॥

योगवासिन्धम्.

† मातवत्परदरिषु परद्रव्येषु लौहवत् ।  
भात्मवत्सर्वमूलेषु यः पश्यति स पश्यति ॥

स्मृतिः.

woman (about him) ; there can be no place for enjoyment to the womanless. Abandon woman, and you abandon the whole world ; abandoning the whole world, you find supreme happiness.\*

*Yogardasishtha.*

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CCCXXXII.

**N**EVER share the same bed or seat even with mother, sister, or daughter ; the host of the senses is overwhelmingly powerful, it overpowers even the wise.†

*Smṛti.*

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CCCXXXIII.—CCCXXXIV.

**W**EALTH, ever on the move, clouds the intellect, nips the line of virtues in the very bud, and betrays into the net

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\* जन्मपल्वलमत्स्यानां चित्तकर्द्देमचारिणाम् ।  
पुंसां दुर्वासनारज्जुनर्नारी बृद्धिशपिणिङ्का ॥  
यस्य चीतस्य भीगेच्छा निःखीकस्य क्षमोगमः ।  
ख्यायं त्यक्त्वा जगत्यक्त्वा सुखी भवेत् ॥

शोगवासिङ्कम्.

† मात्रा स्वक्षा दुहित्रा वा नैकशश्शासनो भवेत् ।  
बलवानिनिद्रश्श्रप्त्रामो विद्वांसमपि कर्त्तति ॥

स्मृतिः.

of misery. The man is warm and soft and all that is desirable, to his own and to the world, only as long as he is not sufficiently hardened by wealth, like water by the cold blast.\*

*Yogavādisīthā.*

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CCCXXXV.

**M**ISERY attends the acquisition of wealth, and misery attends the protection of wealth acquired; there is misery in its coming, there is misery in its going;—oh! fie upon wealth, the abode of misery out and out.†

*Panchatantra.*

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CCCXXXVI.

**T**HREE is no hope of immortality through wealth (and all it may accomplish of good or religion.)‡

*Bṛhadāraṇyakopanishad.*

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\* मोहयन्ति मनोवृत्तिं खण्डयन्ति गुणावलिम् ।

दुःखजालं प्रयच्छन्ति विप्रलभ्मपराः श्रियः ॥

तावच्छीतम्बुद्ध्यर्थः परे स्वे च जने जनः ।

वात्ययेव हिमं यावच्छ्रूया न पर्षीकृतः ॥

योगवासिणिः ४.

† अर्थनामर्जने दुःखमर्जितानां च रक्षणे ।

आये दुःखं व्यये दुःखं धिगर्थान् कष्टसंश्रयान् ॥

पञ्चतन्त्रम्.

‡ अर्द्धतत्वस्य तु नाशास्ति वित्तेनेति ॥

बृहदारण्यकोपनिषद्.

## CCCXXXVII.

**A**LL growing ends in fading, all rising ends in falling, all meeting ends in parting ;—such indeed is the law of this world.\*

*Yogavāsishtha.*

## CCCXXXVIII.

**O**H Yājñavalkya! what would your worship mean by the All ? which is beyond hunger and thirst, beyond sorrow and illusion, beyond decay and death? It is this *âtman* knowing which, *Brâhmaṇas*, renouncing all contact with world, wealth and wife, go about as religious mendicants.†

*Bṛhadâraṇyakopanishad.*

## CCCXXXIX.

**O**BJECTS of desire, even though they should abide long, are sure to depart. What difference does it make in the *parting* that men do not part from them of their own accord ?

\* सर्वे क्षयान्ता निचयाः प्रलयान्ताः समुच्छयाः ।  
संयोगा विप्रयोगान्ताः सर्वे संसारवर्त्मनि ॥

*योगवासिष्ठम्.*

† कतमो याह्वर्ण्य सर्वान्तरो योऽशनायापिपासे शोकं मोहं जरा मृत्युमये-  
त्येतं वैतमात्मानं विदित्वा ब्राह्मणाः पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च  
च्युथायाथ भिक्षाचर्यं चरन्ति ॥

*हृष्टारण्वकोपनिषद्.*

If they depart of themselves, they leave immeasurable mental suffering behind, if you part from them they confer on you the endless bliss of self-restraint.\*

*Vairāgyaśataka.*

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CCCXL.

**D**EATH is the law of being; the wise describe the exception as 'life'.†

*Miscellaneous.*

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CCCXLI.

**T**HOU grieveſt where there is nothing to grieve, and thus deludeſt thyſelf in parrotiſt the words of the wise:—the wise do verily never grieve either for the dead or for the living.‡

*Bhagavadgitā.*

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\* अवश्यं यातारश्चिरतामुषित्वापि विषया  
वियोगे को भेदस्त्यजति न जनो यत्स्वयमपून् ।  
ब्रजन्तः स्वातन्त्र्यादतुलपरितापाय मनसः:  
स्वयं त्यक्ता द्वैते शमसुखमनन्तं विद्धति ॥

भृत्यरः

† मरणं प्रकृतिः शरीरिणां ।  
विकृतिर्जीवितमुच्यते बुधैः ॥

प्रास्ताविकः

‡ अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषते ।  
गतासूनगतासूक्ष्म नानुशोचनित पण्डिताः ॥

भगवद्गीता.

## CCCXLI.

**A**S the embodied soul passes even in this same body from childhood to youth and age, so does he pass on from one body to another ;—the enlightened finds no cause for grief in the process.\*

*Bhagavadgītā.*

## CCCXLI.

**T**O the really enlightened, this great city—his body—is, like a garden, opening up a passage to liberation through enjoyment, thus all bliss and no pain whatever.†

*Yogavāsishtha.*

## CCCXLIV.

**O**H Bharata ! beings come out of the unmanifest, and return into the unmanifest; *existing* only in the interval;—where is there any room for grief ?‡

*Bhagavadgītā.*

\* देहिनोऽस्मिन्नथा देहे कौमारं यौवनं जरा ।  
तथा देहान्तरप्राप्तिर्धीरतत्र न मुश्यति ॥

भगवद्गीता.

† तस्येयं भोगमोक्षार्थं तज्जस्योपवनोपमा ।  
मुखायैव न दुःखाय स्वशरीरमहायुरी ॥

योगवासिष्ठम्.

‡ अध्यक्षादीनि भूतानि ध्यक्तमध्यानि भारत ।  
अध्यक्तनिधनान्यैव तत्र का परिदेवना ॥

भगवद्गीता.

## CCCXLV.

THE mind only half informed, and not yet in full realization of the spotless condition, feels the keenest torture in tearing itself away from objects of enjoyment.\*

*Yogavāsishtha.*

## CCCXLVI.

WITH every connection the poor thing binds nearer itself, is driven an additional spike into its heart of heart.†

*Mahābhārata.*

## CCCXLVII—CCCXLVIII.

FROM man's contemplating upon objects comes about attachment to them leading to desire for their acquisition. Desire leads to anger which, through the temporary madness it creates, leads to loss of the memory (of Self). Loss of memory leads to obscuration of the light of spirit; and this darkness is the way to certain ruin.‡

*Bhagavadgitā.*

\* अर्धप्राप्तविवेकस्य न प्राप्तस्यामलं एषम् ।

चेतसस्त्वजतो भोगान् परितापो भृशं भवेत् ॥

योगशास्त्रम्.

† यावन्तः कुरुते जन्तुः सम्बन्धान् मनसः प्रियान् ।

तावन्तोऽस्य निखन्यन्ते हृष्ये शोकशङ्कवः ॥

महाभारतम्.

‡ ध्यायतो विषयान्युसः सङ्कर्तेषुपुजायते ।

सङ्करत्सञ्जायते कामः कामात्कोषोऽभिजायते ॥

कोषाद्वयति सम्मोहः सम्प्रोहात्सम्युतिविभ्रमः ।

स्मृतिप्रशाद्युदिनाशो युदिनाशात्प्रणश्यति ॥

भगवद्गीता.

## CCCXLIX—CCCLI.

**F**ULL of the waters of mental creations, boisterous with the waves of latent desire, infested with the crocodile of attachment, the resort of the birds of imagination, carrying along its mad stream the trees of fortitude growing upon its bank, difficult to cross on account of the treacherous eddies of illusion, enclosed within the impassably high banks of anxiety ; — thus supremely terrible runs the river of Hope. The lords of ascetics, with their minds purified of all dross, rejoice in eternal joy, having crossed over to the other side.\*

*Vairāgyaśatka.*

**T**HREE is the greatest misery in hope, in hopelessness is the height of bliss.†

**E**VERYTHING that depends on Self is bliss, everything that depends on another is misery.‡

*Manu.*

## CCCLII.

**A** mere cover of bark satisfies us, you seek satisfaction in wealth and luxury; the feeling, however, is the same

\* आशा नाम नदी मनोरथजला तृष्णातरङ्गाकुला  
रागप्राहवती वितर्कविहगा धैर्यमुमध्येसिनी ।  
मोहावतेसुद्दस्तरातिगदना प्रोत्तुङ्गचिन्तातटी  
तस्याः पारगता विशुद्धमनसो नन्दन्तु योगीश्वराः ॥  
भर्तृहरि॒.

† आशायां परमं दुःखं नैराश्यं परमं सुखम् ।

‡ सर्वं परवशं दुःखं सर्वमात्मवशं सुखम् ॥

मनुः

in either case, and the difference is really no difference at all. He, indeed, is the miserable man of poverty who has in him the most insatiable desire; the mind being all contentment what can make the rich or the poor?\*

*Vairāgyaśataka.*

CCCLIII.

**O**H my heart! to secure what favour dost thou enter this slough of worry and distraction in trying to please the mind of others? If thou wouldst only please thyself, there would, indeed, dawn of itself, on thee, the power of that jewel which is known to fulfil every desire;—what wish, then, of thine will remain unfulfilled, on the merest thought of the moment †?

*Vairāgyaśataka.*

CCCLIV.

**W**HAT can be said to the man who finds fault even with him who values at its proper worth all rubbish and its belongings!†

*Nāishkarmyasiddhi.*

\* वयमिह परितुष्टा वल्कलेस्त्वं च लक्ष्म्या  
सम इह परितोषो निर्विशेषो विशेषः ।  
स तु भवतु दरिद्रो यस्य तृणा विशाला  
मनसि च परितुष्टे कोऽर्यवान् को दरिदः ॥

भर्तृकरः.

† पेरां चेतांसि प्रतिदिवसमाराध्य वहु हा  
प्रसादं किं नेतुं विशसि हृदय लेशकलिलम् ।  
प्रसन्ने त्वय्यन्तः स्वयमुदितचिन्तामणिगुणे  
विमुक्तः संकल्पः किमभिलषितं पुष्यति न ते ॥

भर्तृहरिः.

‡ सपरिकरे वर्चस्के दोषतश्चावधारिते ।  
यदि दोषे वेदतस्मै किं तत्रोच्चरितुर्भवेत् ॥

नेत्रकम्ब्यसिद्धिः.

## CCCLV.

**T**HREE is no remedy, within knowledge, which can satisfy each and all. Attend, every way, to thy own good, what can the many-tongued world do to thee ?\*

*In the Jivanmuktiviveka.*

## CCCLVI—CCCLVII.

**W**HEN men desirous of doing good, give up even wealth acquired with considerable pains, for the pleasure of others, I would consider it an unmixed good, brought about without any trouble, if men should find satisfaction in speaking ill of me. In this world where we stumble upon poverty of spirit at every step, and which is devoid of every kind of happiness, if any being should find pleasure in speaking ill of me, let him by all means indulge in his feeling, either in my presence or behind my back, for, in this world, all misery, it is very hard to come across even a single moment of such pleasure.†

*Jnânâñâkusa.*

\* विष्टते न खलु कश्चिदुपायः सर्वलोकपरितोषकरो यः ।  
सर्वथा स्वहितमाचरणीयं किं करिष्यति जनो षहुजलपः ॥  
शीदम्बुद्धिविवेक.

† मन्त्रिन्दया यदि जनः परितोषमेति  
नन्वप्रयत्नजनितोऽयमनुग्रहो मे ।  
अयोऽर्थिनो हि पुष्पाः परतुष्टिहतो-  
द्वुःखार्जितान्यपि धनानि परित्यजन्ति ॥  
सततमुलभैर्ये निःसुखे जीवलोके  
यदि मम परिवादात्मीतिमाप्नोति कश्चित् ।  
परिवदतु यथैषं मत्समक्षं तिरो वा  
जगति हि षहुदुःखे दुर्ठेमः प्रातियोगः ॥

*ज्ञानाद्युपायः.*

## CCCLVIII.

**I**F the wise man of the world who carefully picks holes in the character of others, expends the same skill on himself, what would prevent him from breaking through the bonds (of ignorance).\*

*Smṛti.*

## CCCLIX.

**I**F thou feelest anger at him who does by thee the smallest evil, why dost thou not feel anger at the passion itself which entirely spoils all the four chief aims of existence:—Religion, Property, Enjoyment, Liberation.†

*In the Jivanmuktiviveka.*

## CCCLX.

**H**E who, full of discrimination, sees one equal Self in friends and foes as well as in himself, can feel as much angry with any one, as he should with a part of himself.‡

*The Vārtika.*

\* यथा सुनिपुणः सम्यक्परदोषेष्वरतः ।  
तथा वेभिपुणः स्वेषु को न मुच्येत वन्धनात् ॥

स्मृतिः.

† अपकारिणि कोपेष्वरकोपे कोपः कथं न ते ।

धर्मर्थिकाममोक्षाणां प्रसाद्य परिपन्थिनि ॥

जीवन्मुक्तिविवेके.

‡ रिपौ वन्धौ स्वेषु च समैकारम्यं प्रपश्यतः ।

विवेकिनः कुतः कोपः स्वदेहावयवेष्विव ॥

वार्तिकम्

## CCCLXI—CCCLXII.

**L**IFE is as dear to all beings as it is to oneself ; feel compassion for every being taking thy own Self as the measure.\*

*Smṛti.*

**L**ET all be happy ; let all enjoy perfect health ; let all find the good of their heart ; let no one come to grief.†

*In the Jivanmuktiviveka.*

## CCCLXIII.

**T**HE triad of the *Veda*, the *Sāṅkhya*, the *Yoga*, the *Pāśupata*, the *Vaishṇava* ;—the three *prasthānas* being interpreted into one or other of these, men look upon this as good and upon that as agreeable, and so on. Of men thus betaking themselves to a variety of ways,—straight, easy or difficult,—on

\* प्राणा यथास्मनोऽभीष्टा भूतानामपि ते तथा ।  
भात्मौपम्येन भूतानां दया कुर्वीत मानवः ॥

सूतिः.

† सर्वेऽन्न सुखिनः सन्तु सर्वे सन्तु निरामयाः ।  
सर्वे भद्राणि पश्यन्तु मा कश्चित्कामाप्नुयात् ॥

शीघ्रनमुक्तिविवेके.

account of the difference of intellect, Thou alone art the ultimate resort even like the ocean of all water whatever.\*

*Pushpadantâchârya.*

CCCLXIV.

**A**S the ass carrying a load of sandal-wood is conscious only of the burden, not of the fragrant wood, so, indeed, does he carry them about like a mere burden who having studied the *Sastras* knows not their real import and essence.†

*Uttaragîtâ.*

CCCLXV.

**I** accept them in the spirit they approach Me, for, oh Arjuna! whatever way men go they follow the path that leads to Me.‡

*Bhagavadgîtâ.*

\* न्यी साक्षं योगः पशुपतिमतं वैष्णवमिति  
प्रभिन्ने प्रस्थाने परमिदमदः पथ्यमिति च ।  
हचीता वैचित्र्याद्जुकुटिलनानापथजुषां  
नृणामेको गम्यस्त्वयसि पयसामर्णव इव ॥  
पुष्पदन्ताचार्यैः ॥

† यथा खरथन्दनभारवाही  
भारस्य वेत्ता न तु चन्दनस्य ।  
तथेव शास्त्राणि वद्वृन्यधीत्य  
सारज्ज जानन्धरवद्वेदेत्सः ॥

उत्तरगीता.

‡ ये यथा मां प्रपद्यन्तेऽस्तथैव भजाम्यहम् ॥  
मम वत्मांमुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥

भगवतीता.

## CCCLXVI.

**A**S water dropped from the sky seeks the ocean, worship rendered to any deity whatever reaches the lord Keśava.\*

*Bhāgavata.*

## CCCLXVII.

**T**HAT which is *not* to be, shall never *be*, that which is to *be* shall never *not* be ;—why dost thou not drain this draught which will eradicate the poison of anxiety from thyself?†

*Vairāgyaśataka.*

## CCCLXVIII.

**W**HAT means the shaft of love ? after youth has gone by ; what means the lake ? after the water is dried up ; what means friends and relatives ? after all wealth is gone ; what means the world ? after the Essence is realized.‡

*S'ankarāchārya.*

\* आकाशात्पतितं तोयं यथा गच्छति सागरम् ।  
सर्वदेवनमस्कारः केशवं प्रति गच्छति ॥

भागवतम्.

† यदभावि न तद्वावि भावि चेभ तदन्यथा ।  
इति चिन्ताविषद्व्वाऽयमगदः किं न पीयते ॥

भूमूहरः.

‡ वयसि गते कः कामविकारः  
मुष्टे नीरे कः कासारः ।

क्षीणे वित्ते कः परिवारो

हाते तस्ये कः संसारः ॥

चर्येदपल्लिका.

## CCCLXIX.

THE ascetic with the matted hair, the mendicant with the shaved head, the *Yati* with the hair rooted out, and many an other of the same class, play a variety of parts, under the cloth dyed yellow-red ;—people though seeing fail thus to see, and go through an amount of trouble for the sake of the belly.\*

*S'ankarâchârya.*

## CCCLXX.

DAY follows upon night, evening succeeds morning, the blast of withering cold follows the season full of flowers, and this over and over again ;—time plays with the life of beings thus wearing out; and yet the whirl of hope does never subside.†

*S'ankarâchârya.*

\* जटिलो मुण्डीलुभितकेशः  
काषायाम्बरवहुधृतवेषः ।  
पश्यमपि न च पश्यति लोक  
उदरनिमित्तं वहुकृतशोकः ॥

चर्चेदपाज्ञिका.

† दिनमपि रजनी सायं प्रातः  
शिशिरवसन्ती पुनरायातः ।  
कालः क्रीडति गच्छस्यायु-  
त्तदपि न मुक्त्याशावायुः ॥

चर्चेदपाज्ञिका.

## CCCLXXI.

ONE beam meets another in the dash of the great ocean, and becomes immediately separated in the same manner ; similar indeed is the meeting of beings with beings.\*

*Mahābhārata.*

xi.—*Yoga.*

## CCCLXXII.

LIBERATION is not on the other side of the sky, nor in the nether world, nor on earth ; liberation lies in the mind purified by proper *gnosis*.†

*Yogavāśishtha.*

## CCCLXXIII.

HE alone is fit to inquire after *Brahman*, who has acquired full discrimination, who is firm in non-attachment, who has in him the qualities beginning with self-control, and who, thus qualified, feels keen desire for *knowledge*.‡

*Aparokshānubhuti.*

\* यथा काष्ठं चकाष्ठं च समेयाता महोदधौ ।

समेत्य च व्यपेयाता तद्वद् भूतसमागमः ॥

महाभारतम्.

† न मोक्षो न भसः पृष्ठे न पाताले न भूतले ।

मोक्षो हि चेतो विमलं सम्यग्ज्ञानविशेषितम् ॥

योगवासिन्दृश.

‡ विवेकिनो विरक्तस्य शमादिगुणजालिनः ।

मुमुक्षोरेव हि ब्रह्मजिज्ञासायोग्यता मता ॥

अपरोक्षानुभूतिः.

## CCCLXXIV.

I have studied enough of philosophy, nay I have talked and taught it to my full ; I am convinced there is no condition higher than that silence which comes of the abandonment of all latent desire.\*

*Yogavāsishtha.*

## CCCLXXV—CCCLXXVI.

THAT is called the highest condition wherein all the five senses and the mind remain in full control and wherein even the intellect does not pass out to other desires. This steadyng of the senses is called *Yoga* ; the *Yogin* is full awake in that condition, for, *Yoga* is *creating* accompanied with *giving up*.†

*Kathopanishad.*

## CCCLXXVII.

FIRM and studious application to one essence, suspension of breath, and control of mind ;—this is a short statement of the import of ‘liberation.’‡

*Yogavāsishtha.*

\* विचारितमलं शास्त्रं चिरमुद्ग्राहितं मिथः ।

संत्यक्तवासनान्मौनाद्वै नास्त्युत्तमं पदम् ॥

योगवासिङ्गम्.

† यदा पश्चावतिष्ठन्ते ज्ञानानि मनसा सह ।

बुद्धिं न विचेष्टत तामाहुः परमाङ्गतिम् ॥

तर्ता योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम् ।

अप्रमत्तस्तदा भवति योगो हि प्रभवाययोऽ ॥

कठोपनिषद्.

‡ एकतत्त्वघनाभ्यासः प्राणानां विलयस्तथा ।

मनोविनिप्रहस्तेति मोक्षशब्दार्थसङ्ग्रहः ॥

योगवासिङ्गम्.

## CCCLXXVIII.

TWO, oh Raghava ! are the paths leading to suspension of thinking: *Yoga* which consists in controlling transformation of the thinking principle, and *gnosis* which consists in the proper eye for experience.\*

*Yogavāsishtha.*

## CCCLXXIX.

YOGA is the preventing the transformation of the thinking principle.†

*Patanjali.*

## CCCLXXX.

THE thing to be known can never be known till it is not apprehended by applying Self to Self, of once's own Self, through reflection.‡

*Yogavāsishtha.*

## CCCLXXXI.

CONTROL of speech, full independence, absence of hope and desire, and constant love of seclusion,—these open the first door to *Yoga*.§

*Vivekachudāmani.*

\* द्वौ क्रमौ वित्तनाशस्य योगो ज्ञानं च राधव ।

योगस्तद्विरोधो हि ज्ञानं सम्यग्वेक्षणम् ॥

योगवासिष्ठम् ।

† योगवित्तवृत्तिनिरोपः ॥

पातञ्जलसूचनम् ।

‡ स्वयमेव विचारेण विचार्यात्मानमात्मना ।

यावज्ञाधिगतं ज्ञेयं न तावदधिगम्यते ॥

योगवासिष्ठम् ।

§ योगस्य प्रथमद्वारं वाङ्मुखोऽपरिप्रहः ।

निराशा च निरीहा च नित्यमेकान्तश्चीलता ॥

विवेकचूडामणिः ।

## CCCLXXXII—CCCLXXXIV.

**I**T (the mind) is controlled by practice and non-attachment.\*

*Patanjali.*

Experience ceases not even in the absence of objects, to him who always thinks of them, even like the experience which, as it were, comes out of nothing in dream.—Lead, therefore, the mind addicted to the ways of vice, to obey control, by means such as unqualified devotion and non-attachment.†

*Bhāgavata.*

## CCCLXXXV.

**G**NOSIS, dissolution of mind, and destruction of latent desire, these being the reciprocal causes, one of the other, are most difficult to accomplish.‡

*Yogavāśiṣṭha.*

\* अभ्यासवैराग्याभ्यां तन्निरोधः ॥

पातञ्जलसूत्रम्.

† अर्थे हृषिद्यमानेऽपि संसृतिर्व निवर्तते ।

ध्यायतो विषयानस्य स्वप्रेऽनर्थागमो यथा ॥

अत एव शैत्रेभ्यतं प्रसक्तमसतो पथि ।

भक्तियोगेन तीव्रेण विरक्त्या च नयेदृशम् ॥

भागवतम्.

‡ तत्प्रवाहानं मनोनाशो वासनाक्षय एव च ।

मिथः कारणता गत्वा दुःसाध्यानि स्थितान्यतः ॥

योगवासिन्द्रम्.

## CCCLXXXVI—CCCLXXXVII.

YOGA is not possible in him who eats much, nor is it possible in him who eats too little. It is not possible in him who likes to spend all his time in sleep, nor in him, oh Arjuna ! who forces himself to be awake all the while. *Yoga* conduces to the destruction of misery in him who with moderate nourishment, moderate enjoyment, and moderate attention to business, takes moderate rest, and keeps himself moderately awake.\*

*Bhagavadgitā.*

## CCCLXXXVIII.

MIND being nearest mind, those who abandoning the true secret, apply themselves only to the body, are described as (lost) in *physical Yoga*.†

*Yogavāsishtha.*

## CCCLXXXIX—CCCXCI.

EVER free from the intellectual ‘doubt’; exercising perfect control over the mind through inexhaustible patience; giving up all concern with objects of sense beginning with (pleasant) sounds and the like; free from love and hate; fond of solitude; taking light nourishment; keeping

\* नात्यन्तस्तु योगोऽस्ति न चैकान्तेमनश्चतः ।  
न चातिस्वप्रशीलस्य जापतो नैव चार्जन ॥  
युक्ताहारावैहारस्य युक्तचेष्टस्य कर्मसु ।  
युक्तसप्तावबोधस्य योगो भवति दुःखहा ॥

भगवान्नीता.

† चित्तं चित्तस्य वा दूरं संस्थितं स्वशरीरकम् ।  
साधयन्ति समुत्सृज्य युक्ते ये तान् इठानिवदुः ॥

बोगवासिङ्गम्.

tongue, body and mind within proper check ; ever devoted to *Yoga* and deep concentration; firmly fixed in the sense of non-attachment ; rising above egoism, obstinate intolerance, vanity, desire, anger, and love of goods ; ever without self-assertion ;—such a one is fit to become *Brahman*.\*

*Bhagavadgitâ.*

CCCXCII.

**W**HATEVER comes to view in this world, whatever raises you to the sky, whatever exhals you to heaven ;—everything, oh Rama! is within reach after complete destruction of all love and all hate.†

*Yogavâsishtha.*

CCCXCIII.

**T**HE *Yogin* striving with unremitting effort, and being completely purified of all dross whatever, is ripened into the supreme condition, passing from stage to stage, through numerous incarnations.‡

*Bhagavadgitâ.*

\* बुद्ध्या विशुद्धया युक्तो धृत्यात्मानं नियम्य च ।

शब्दादीनिच्छयांस्त्यक्त्वा रागद्वेषी व्युदस्य च ॥

विविक्तसेवी लघ्वाशी यतवाक्षायमानसः ।

ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥

अहङ्कारं बलं दर्पं कामं क्रोधं परिग्रहम् ।

विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कर्षते ॥

भगवद्गीता.

† यत्किञ्चिदुदितं लोके यन्नभस्यथवा दिवि ।

तत्सर्वं प्राप्यते राम रागद्वेषपरिक्षयात् ॥

योगवासिष्ठम्.

‡ प्रयत्नाशतमानस्तु योगी संशुद्धकिलिषः ।

अनेकजन्मसंसिद्धस्तो याति परां गतिम् ॥

भगवद्गीता.

## CCCXCIV.

**H**E who is full of *Yoga*, completely purified of all dross, all self-control, ever master of his senses, and above all one with the Self of all and every being, is never affected in the *acting*.\*

*Bhagavadgitā.*

## CCCXCV.

**R**ENOUNCE all concern with the results of *action*, and through this *Yoga* find the peace of self-realization; ignorance of this *Yoga* leads to bondage through attachment to results, from desires within.†

*Bhagavadgitā.*

## CCCXCVI.

**P**RODUCING Self from Self, and, as often, deluding Self by Self, inner consciousness leads itself, of itself, to the bliss of self-realization.‡

*Yogatāsishtha.*

\* योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।  
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥

भगवद्गीता.

† युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।  
अयुक्तः कामकारेण फले सक्तो निष्पद्धते ॥

भगवद्गीता.

‡ जनयित्वात्मनात्मानं मोहयित्वा पुनः पुनः ।  
स्वयं मोक्षं नयत्यन्तःसंविरस्वं विद्धि राघव ॥

योगवासिन्दम्.

## CCCXCVII.

**A**CTIONS do not put him in bondage who, oh, Dhananjaya ! has renounced all acts through *Yoga*, and who being cured of (the intellectual) doubt, through proper *gnosis*, has *re-gained* his Self.\*

*Bhagavadgitā.*

## CCCXCVIII.

**N**ONE who has not renounced the mental world, has any title to the name 'Yogin.'†

*Bhagavadgitā.*

## CCCXCIX.

**I**F *Yoga* consists in restraining the vital breath) this could easily be done through non-attachment, through constant application to the Cause, through some well-conceived device, through the abandonment of evil habits, or through realization of the Absolute.‡

*Yogavāsishtha.*

\* योगसंन्यस्तकर्मणं हानसंहितसंशयम् ।  
आत्मवन्तं न कर्मणि निष्प्रनिति धनञ्जय ॥

भगवद्गीता.

† न ह्यसंन्यस्तसङ्कल्पो योगी भवति कश्चन ॥

भगवद्गीता.

‡ वैराग्यात्कारणाभ्यासाद्युक्तितो व्यसनश्चयात् ।  
परमार्थावोषाच्च रोध्यन्ते प्राणवाययः ॥

योगवासिङ्गम्.

## CD.

WE are put in mind of the flame of a lamp protected in some place not open to the breeze, and therefore not flickering any way. The well-controlled mind of the *Yogin* applying himself to the *Yoga* of Self is verily in that condition.\*

*Bhagavadgitā.*

## CDI—CDII.

WHO, deep immersed in the idea of Oneness, devotes himself to Me, present in all beings, is the *yogin* ever in Me, though appearing everywhere and anywhere. Oh Arjuna ! he is the greatest *yogin* who looks with equal eye upon pleasure or pain, always taking his own Self as the measure.†

*Bhagavadgitā.*

## CDIII.

DETACH thyself from the thing tasted and from that which tastes it, meditate on the *taste alone*; thus be ever all *Ātman*.‡

*Yogādāsikha.*

\* यथा दीपो निवातस्थो नेहते सोपमा स्मृता ।

योगिनो यत्चित्तस्य युज्ञते योगमात्मनः ॥

भगवद्गीता.

† सर्वभूतस्थितं यो मां भजत्येकत्वमादितः ।

सर्वेषां वर्तमानोऽपि स योगी मयि वर्तते ॥

आत्मैपम्येन सर्वत्र समं पश्यति योऽज्ञुन ।

सुखं वा यदि वा हुःखं स योगी परमो मतः ॥

भगवद्गीता.

‡ स्वाध्यस्वादकसन्त्यकं स्वाध्यस्वादकमध्यगम् ।

स्वादनं केवलं ध्यायनित्यमात्ममयो भव ॥

योगवासिडध्.

## CDIV.

**W**H0 attends to all acts whatever which fall to his lot; without attaching himself to the result, is the real *Sannyāsin*, the real *Yogin*, not he who gives up the worship of household-fire,\* nor he who suspends all action.†

*Bhagaradgitā.*

## CDV.

**I**T is impossible for any embodied being to get rid of action in its entirety; he has best *renounced* action who attaches himself not to the result.‡

*Bhagaradgitā.*

## CDVI.

**T**HE mind being full, the whole universe is filled with the juice of nectar; the whole earth is covered with leather to him who has put his foot in the shoe.§

*Yogavāsishtā.*

\* For, formal religion requires that one going into *Sannyāsa* (renunciation) must give up all concern with the world and therefore with all worship, chiefly worship of that fire which is kept in the house since marriage.

† अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।  
संन्यासी च योगी च न निरमिन्नं चाक्रियः ॥

*भगवद्गीता.*

‡ न हि दह्यता शक्यं त्यक्तुं कर्मण्येषतः ।  
यस्तु कर्मफलत्यागी स त्यागीत्यभिव्यते ॥

*भगवद्गीता.*

§ पूर्णं मनसि सम्पूर्णं जगस्तर्वं सुधादनैः ।  
उपानद्वादस्य ननु चर्मस्तैव भूः ॥

*योगवासिष्ठम्.*

## CDVII.

THE wise know that as 'renunciation' (*sannyāsa*) which consists in renunciation of all action coming of *desire*; the informed call that 'abandonment' (*tyāga*) which consists in the abandonment of all concern with the results of action.\*

*Bhagavadgītā.*

## CDVIII.

I think those students will never find their effort end in any good result who without knowing spiritual *yoga* (*Rājā-yoga*) address themselves only to physical exercises (*Hatha-yoga*).†

*Hathapradipika.*

## CDIX—CDX.

WITH patience and perseverance as its guides, the mind may pacify itself gradually, and by slow degrees. Turn the mind firmly to thy Self, cease to think of anything

\* काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः ।  
सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥

भगवद्गीता.

† *Hatha* is a word peculiarly derived: *Ha*=the breath which flows through the right orifice of the nose; *tha*=the breath which flows the other way. The one is symbolized by the sun, the other by the moon. *Hatha-Yoga* means the union of the two, the *sushumna*, the time most propitious for concentration.

‡ राजयोगमजानन्तः केवलं हठकर्मणः ।  
एतानभ्यासिनो मन्ये प्रयासफलवर्जितान् ॥

हठप्रशीपिका.

besides; control it back into the Self from wherever this unstable slippery thing should run out of itself.\*

*Bhagavadgitā.*

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CDXI.

**D**OING and *suffering* being at end, peace alone survives ;— this expanded to the absolute limit, the wise call ‘liberation.’†

*Yogavāsishtha.*

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CDXII.

**T**IME must elapse between sowing and harvest, nay even in the growth of such wild grass as the holy *Kuśa* and the like; *reflection* on *Ātman* ripens (into self-realization) by degrees, and in course of time.‡

*Panchadasī.*

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\* शनैःशनैरुपरमेद्वया धृतिगृहीतया ।  
आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥  
यतो यतो निश्चाति मनश्चलमस्थिरम् ।  
ततस्ततो नियम्यैतदात्मन्येष वंशं नयेत् ॥

भगवासीता.

† शान्ते कर्त्तव्यभोक्तुवे शान्तिरेवेह शिष्यते ।  
प्रौढिमध्यागता सैव मुक्तिरित्युच्यते बुद्धैः ॥

योगवासिडग.

‡ कालेन परिपच्यन्ते कृषिभारद्यो यथा ।  
तद्रात्मविचारोऽपि इनैः कालेन पच्यते ॥

पञ्चदशी.

## CDXIII.

**A**TTACH thyself not to *Karma*; but equally attach thyself not to stupid inactivity and suspension of all *Karma* whatever;—be what you are, equal (in all conditions).\*

*Yogavāsishtha.*

## CDXIV.

**T**HAT patience which would empty the ocean drop by drop at the tip of a straw of the *Kuśa*-grass, will, untiringly sustained, establish control over the mind.†

*Gaudapādāchārya.*

## CDXV.

**T**HE inner Self is the *purusha* as big as the man's thumb ever present in the heart;—him should he patiently separate from the body like its pulp from the straw.‡

*Kathopanishad.*

\* कर्मासिक्तमनश्रित्य तथानाभित्य मूरताम् ।  
नैष्कर्म्यमप्यनाश्रित्य समस्तिष्ठ यथास्थितम् ॥

योगवासिष्ठम्

† उत्सेक उद्धेयद्रत्कुशाप्रेणैकविन्दुना ।  
मनसो निश्रहस्तद्वद्भवेदपरिलेदतः ॥

गौडपादाचार्यः ।

‡ अकुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनाना हृदये सञ्चिविष्टः ।  
त स्वाप्त्वरीरात्पृष्ठेन्मुजादिवेषीका देयेण ॥

कठोपनिषद् ।

**A** BANDON all forms whatever, betake thyself to Me—  
the One; I shall point the way out of all misery and sin,  
never grieve (over thy lot).\*

*Bhagavadgītā.*

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CDXVII—CDXVIII.

**T**HE One, omnipotent, inner Self of all beings, manifests himself as the manifold ;—none but those who see Him in themselves, find eternal happiness. Eternal in the eternal, conscious in the conscious, ever one, he sends out all the variety of ideas to all ;—none but those who see Him in themselves, find eternal peace.†

*Kathopanishad.*

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CDXIX.

**T**HOSE *Yogins* who never suspend effort find It in themselves ; those who have not obtained sight of *Ātman*, and are thus unenlightened, never find It though ever *trying*.‡

*Bhagavadgītā.*

\* सर्वर्षमार्नपरित्यज्य मामेकं शरणं व्रज ।

अहं स्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

भगवद्गीता.

† एको वशी सर्वभूतान्तरात्मा एकं रूपं बहुधा यः करोति ।

तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां सुखं शाश्वतन्नेतरेषाम् ॥

नित्यो नित्यानां चेतनश्चेतनानामेको षहनां यो विद्धाति कामान् ।

तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां शान्तिः शाश्वती नेतरेषाम् ॥

कठोपनिषत्.

‡ यतन्तो योगिनश्चैवं पश्यन्त्यात्मन्यविद्यितम् ।

यतन्तोऽप्यकृतात्मानो नैवं पश्यन्त्यचेतसः ॥

भगवद्गीता.

## CDXX.

THE interval between the mind's passing from one idea to another, all blank and free from any thinking whatever, may be described as the native condition (of Self).\*

*Yogavāsishtha.*

## CDXXI.

HE finds not peace who runs after objects of desire. He indeed finds peace whose heart with all desires entering into it ever stands like the ocean. All waters flow continually into the ocean, and yet he never transgresses his limit.†

*Bhagavadgītā.*

## CDXXII.

FIX thy mind on that which is not smitten with the evil eye of the Devil of Multifariousness,—causing shakiness of mind.‡

*Yogavāsishtha.*

\* अर्थादर्थान्तरं चित्ते याति मध्ये हि या स्थितिः ।  
निरस्तमनना यासौ स्वरूपस्थितिरुच्यते ॥

योगवासिष्ठम्.

† आपूर्यमाणमच्छलप्रतिष्ठं  
समुद्रमापः प्रविशन्ति यद्वत् ।  
तद्वत् कामा यं प्रविशन्ति सर्वे  
स शान्तिमाप्नोति न कामकामी ॥

भगवदीता.

‡ यददृष्टमशुद्धेन चित्तवैर्धुर्यदायिना ।  
अनेकत्वपिशाचेन तत्परं कायेन्मनः ॥

योगवासिष्ठम्.

## CDXXIII.

THESE are the three gates to Hell and Self-destruction :—  
Desire, anger, and greed ; give up these three.\*

*Bhagavadgitā.*

## CDXXIV—CDXXVI.

FEARLESSNESS, purity of heart, steady application to the *yoga* of *gnosis*, charity, self-control, sacrifice, fulfilment of duty, austerity, straight-forwardness, universal love, truthfulness, absence of anger, renunciation, peacefulness, freedom from jealousy, compassion for all beings, firmness of mind, softness of heart, modesty, calmness, agreeable awfulness, forbearance, fortitude, purity, forgiveness, freedom from self-assertion, these, oh Bhārata ! are ever present in him who is born to Life of the Higher Self.†

*Bhagavadgitā.*

\* त्रिविधं नरकस्येदं द्वारां नाशनमात्मनः ।  
कामः क्रोधस्तथा लोभस्तस्मादेतश्च यज्जेत् ॥

भगवद्गीता.

† अभयं सत्यसंशुद्धिश्चानयोगव्यवस्थितिः ।  
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥  
अहिंसा सत्यमक्रोधस्तथागः शान्तिरौशुनम् ।  
दया भूतेभ्यः लोकुः त्वं मार्दवं द्विरचापलम् ॥  
तेजः क्षमा धृतिः शोचमद्रोहो नातिमानिता ।  
भवन्ति सम्पदं दैवीमभिजातस्य भारत ॥

भगवद्गीता.

## CDXXVII.

**H**YPOCRISY, impudence, self-assertion, anger, harshness, and ignorance, are seen in those who, oh Son of Prthâ ! are born to Life of the Lower Self.\*

*Bhagavadgîta.*

## CDXXVIII.

**W**HAT he *does* and what he *thinks*, that he *becomes*.†  
*Bṛhadāraṇyakopanishad.*

## CDXXIX—CDXXXI.

**N**O being ever lives of *Prâya* or *Apâna* ; all beings live of the thing that transcends them, of the thing in which they live. I shall explain to thee, once more, the eternal, esoteric, *Brahman* ; I shall tell thee, oh Gautama ! what becomes of the soul (who knows not *Brahman*) after death. Some of these return into the womb of woman for further incarnation, others assimilate themselves with immovable things,—all in accord with the acts they have done, the Idea they have lived.‡

*Kathopanishad.*

\* दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ।

अज्ञानं चाभिजातस्य पार्थं सम्पदमासुरीम् ॥

भगवद्गीता.

† यथाकारी यथाचारी तथा भवति ॥

बृहदारण्यकोपनिषत्.

‡ न प्राणेन नापानेन मर्त्योऽजीवति कथन ।

इतरेण तु जीवान्ति यस्मिन्नेतात्रुपार्श्रतौ ॥

हन्त त इदम्प्रवक्ष्यामि गुणम्बद्धासनातनम् ।

यथा च मरणं प्राप्य आत्मा भवति गौतम ॥

योनिमन्ये प्रपश्यन्ते शरीरत्वाय देहिनः ।

स्थायुमन्येऽनुसंयन्ति यथाकर्म यथाक्षुतम् ॥

कठोपनिषत्.

## CDXXXII.

**I**N those who do not apply themselves to real *Yoga*, there can be no sense of spiritual culture ; nor firm realization of the Idea. Want of realization of the Idea results in want of peace, and want of peace in want of happiness.\*

*Bhagavadgitâ.*

## CDXXXIII—CDXXXIV.

**N**EITHER speech nor mind, nay not even the eye, can realize It ; how can It be realized in any category other than Being. It should be realized as (pure) Being, through proper analysis of both (its conditioned and unconditioned forms) ;—On him breaks the light of the Essence (beyond Being as well as non-Being) who thus realizes It.†

*Kathopanishad.*

## CDXXXV.

**S**UBJECT is coloured with object, and object is coloured with subject ; both, again, are coloured with the sense of 'egoism,' on the destruction whereof is, therefore, realized the oneness of *Atman*.‡

*Naishkarmyasiddhi.*

\* नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।

न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥

भगवद्गीता.

† नैव वाचा न मनसा प्रामुँ शक्यो न चक्षुषा ।

अस्तीति ब्रुवतोऽन्यत्र कथं तदुपलभ्यते ॥

अस्तीत्येवोपलब्ध्यस्तत्त्वभावेन चोभयोः ।

अस्तीत्येवोपलब्धस्य तत्त्वभावः प्रसिद्धति ॥

कठोपनिषद्.

‡ दश्यानुरक्तं तद्वृद्धं दश्यं दश्यनुरजितम् ।

अहंवृत्योभयं रक्तं तत्राशेऽद्वैततात्मनः ॥

नैष्कर्म्यसिद्धिः ।

## CDXXXVI.

**E**GOISM is plainly not destroyed, till all forms and conventions which hold thee fast in bondage, as in a cage, are not annihilated to the extent of leaving absolutely nothing for remainder.\*

*Yogarāśishtha.*

## CDXXXVII.

**B**EING, perception, pleasure, name, and form, these five make up all objects whatever ; the first three make up *Brahman*, the rest this world.†

*Dṛgdrśyaviveka.*

## CDXXXVIII.

**S**OME may cognize the ever blissful, the illuminator of all illumination whatever, even by not cognizing It thus.‡

*Ātmapurāna.*

\* यन्त्रणापञ्चं यावद्द्वयं लज्जादि नाशिलम् ।

अकिञ्चनत्वशेषेण स्फुटा तावदहङ्कृतिः ॥

योगवासिष्ठम्.

† अस्ति भाति प्रियं रूपं नाम चेतंशपश्चकम् ।

आद्यं त्रयं ब्रह्मरूपं जगद्रूपं ततो द्वयम् ॥

ददृश्यतिवेक्षः ॥

‡ सदानन्दात्मरूपस्य ज्योतिषां भासकस्य च ।

एवमप्रहणनैव ग्रहणं कस्यचिद्भवेत् ॥

भासपुराणम्.

## CDXXXIX.

**S**AID Yâjnavalkya :—Oh love ! the husband is dear not for himself, but for oneself, the wife is dear not for herself, but for oneself . . . . . No one thing is dear for itself, but for ourself ;—this Self should be seen, studied, contemplated, assimilated ; oh sweet Maitreyi ! the study, contemplation, and assimilation of Self leaves nothing to know.\*

*Bṛhadâranyakopanishad.*

## CDXL—CDXLI.

**S**AID Yâjnavalkya: It may be seen after the following illustrations : The ocean is the one resort of all water; the skin is the ultimate sphere of all touch ; the tongue is the one ground of all taste ; the nose is the one basis of all smell ; the eye is the one field of all form ; the ear is the one place of all sound ; the mind is the one source of all ideas ; the heart is the one fountain of all knowledge ; . . . the Word is the one truth of all the Vedas :—even thus is It the one *fact* of all and every *being*. Put a lump of salt in water, it melts into the water of which it came ; you can never grasp it afterwards ; it is all salt, every drop of water you may touch. So indeed, oh dear one ! is this great, endless unlimited Being,—all thought. (The universe) coming of

\* स होवाच न वा अरे पत्युः कामाय पतिः प्रियो भवत्यात्मनस्तु कामाय पतिः प्रियो भवति न वा अरे जायायै कामाय जाया प्रिया भवत्यात्मनस्तु कामाय जाया प्रिया भवति ।...न वा अरे सर्वस्य कामाय सर्वे प्रियं भवत्यात्मनस्तु कामाय सर्वे प्रियं भवत्यात्मा वारे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदध्यासितव्यो मैत्रेयात्मनो वा अरे दर्शनेन श्रवणेन मत्या विश्वानेनैऽ सर्वे विदितम् ।

this, melts away into this, and being thus lost, loses all distinction whatever.\*

*Brhadāraṇyakopanishad.*

CDXLII—CDXLV.

THE following may serve for fit illustrations:—When a drum is being beaten it is difficult to catch all the noise that proceeds from of it ; the drum itself being seen, the whole of the noise that follows the beating is grasped without mistake. When the conch is being blown it is difficult to mark all the sounds that blow themselves out to all directions; the conch being seen the whole of the sound that blows through it is marked without fail. When the lyer is being played upon, it is difficult to observe the notes passing one into the other ; the lyre being seen, the music flowing through it is seen in a moment. As from fire fed with wet fuel arise sparks and smoke and the like, so is all this, oh dear one ! the mere spontaneous breath of the great *Be-ing* : the *Rygeda*, the *Yajurveda*, the *Sāmveda*, the *Atharvaveda*, all history, all mythology, all science, all phi-

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\* स यथा सर्वासामपां समुद्र एकायनमेवं सर्वेषां स्पर्शानां त्वगेकायनमेवं सर्वेषां रसानां जिह्वैकायनमेवं सर्वेषां गन्धानां नासिकैकायनमेवं सर्वेषां रूपाणां चक्षुरेकायनमेवं सर्वेषां शब्दानां श्रोत्रमेकायनमेवं सर्वेषां सङ्कल्पानां मनं एकायनमेवं सर्वासां विद्यानां हृदयमेकायनं...एवं सर्वेषां वेदानां वागेकायनम् ।

स यथा सैन्धवविल्य उद्दके प्राप्त उद्दकमेवानुविलीयत नाहास्योद्ग्रहणायेव स्थायतो यतस्त्वाददीत लवणमेवैवं वा अर इदं महद्वृतमनन्तमपारं विज्ञानघन एवैतेभ्यो भूतेभ्यः समुत्थाय तान्येवानुविनश्यति न प्रेत्य संज्ञास्तीत्ये ब्रह्मी-ति होवाच याह्वान्त्वक्यः ।

बृहदारण्यकोपनिषद्.

sophy, all poetry, all aphorisms, all commentaries, all parables ;—everything is Its breath.\*

*Bṛhadārṇyakopanishad.*

CDXLVI—CDXLVIII.

**O**H good one ! one *form* of clay furnishes the clue to all that is made of clay ; all evolves being mere names, mere play of words ; the real ground of them all being all clay and nothing else. One *form* of gold reveals the nature of all forms of the same metal ; all evolves being mere names, mere play of words ; the real ground of them all being all gold and nothing else. One *form* of iron leads to all forms whatever of the same metal ; all evolves being mere names, mere play of words ; the real ground of them all is all iron and nothing else. Thus oh good one ! should be understood what I explained to thee (in the words THOU art THAT).†

*Chhāndogyopanishad.*

\* स यथा दुन्दुभेर्हन्यमानस्य न वाश्चाऽच्छद्वाऽच्छक्तुयाद्ग्रहणाय दुन्दुभेस्तु प्रहणेन दुन्दुभ्याधातस्य वा शब्दो गृहीतः ॥

स यथा शङ्खस्य धायमानस्य न वाश्चाऽच्छद्वाऽच्छक्तुयाद्ग्रहणाय शङ्खस्य तु प्रहणेन शङ्खधमस्य वा शब्दो गृहीतः ॥

स यथा वीणायै वाद्यमानायै न वाश्चाऽच्छद्वाऽच्छक्तुयाद्ग्रहणाय वीणायै तु प्रहणेन वीणावादस्य वा शब्दो गृहीतः ॥

स यथादेव्याद्विरच्छाहितात्पुरुषधूमा विनिश्चरन्येवं वा अरेऽस्य महतो भूतस्य निःश्वसितेत्यद्यन्तेऽन्यैः यजुर्वेदः सामवेदोऽर्थर्वाङ्गिरस इतिहासः पुराणं विद्या उपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानान्यस्यैवैतानि सर्वाणि निश्चितानि ॥

वृहशरण्यकोपनिषत्.

† यथा सौम्यैकेन मृत्तिण्डेन सर्वे मृत्तियं विज्ञातं स्याद्वाचारम्भणं विकारे नामधेयं मृत्तिकेयेव सत्यम् ॥ १ ॥

यथा सौम्यैकेन लोहमणिना सर्वे लोहमयं विज्ञातं स्याद्वाचारम्भणं विकारे नामधेयं लोहमित्र्येव सत्यम् ॥ २ ॥

यथा सौम्यैकेन नखनिकृन्तनेन सर्वे कार्णण्यसं विज्ञातं स्याद्वाचारम्भणं विकारे नामधेयं कृष्णायसमित्र्येव सत्यमेवं सौम्यं स आदेशो भवतीति ॥ ३ ॥

छान्दोग्योपनिषत्.

## CDLIX.

**E**VERY one derives his faith from the inmost tendency of his heart ; the man is all faith, he *is* that which he *has* faith in.\*

*Bhagavadgitâ.*

## CDL.

**W**HOMO thinks *Brahman* is naught becomes naught ; he is all being who knows *Brahman* to be.†

*Taittiriyopanishad.*

## CDLI.

**T**HE whole world is *Ātman*, there is no *Aridyā* anywhere ;— betake thyself to this view of things, and rest in peace, thus (re-) gaining thy real self.‡

*Yogavāśiṣṭha.*

\* सत्त्वानुरूपा सर्वस्य अद्वा भवति भारत ।  
अद्वामयोऽयं पुरुषो यो यच्चद्वः स एव सः ॥

भगवद्गीता.

† असत्रेव स भवति असद्व्योति वेद चेत् ।  
अस्ति ब्रह्मेति चेद्वेद सन्तमेन ततो विदुः ॥

तैत्तिरीयोपनिषत्.

‡ जगदामैव सकलमविद्या नास्ति कुत्रचित् ।  
इति दृष्टिमवष्टभ्य सम्यग्रूपः स्थिरो भव ॥

थोगदासिण्डम्-

## CDLII.

THE man attached to 'being,' is all *being*, through total identification with the Idea; the moth full of the idea of the bee *becomes* the bee\*. †

*Vivekachudāmanī.*

## CDLIII.

IDENTIFY the mind with that which leads to good in the end, which is all truth, which is everlasting, which is above illusion, and which is not struck with the eye of evil desire.‡

*Yogavāsishtha.*

## CDLIV.

IDENTIFICATION with being leads to *being*, identification with emptiness leads to emptiness, and identification with the All leads to supreme fullness. Study to attain the condition of this fullness.§

*Aparokshānubhuti.*

\* The allusion obviously is to the real or supposed habit of yellow bees here. It is said they lay hold of one of the small worms found in purifying substances and close it up in their cell. When the cell is opened by the bee after a time, the worm flies out a bee.

† सति सक्तो नरो याति सदभावं होकनिष्ठ्या ।

कीटको भ्रमरं ध्यायन् भ्रमरत्वाय कर्षते ॥

विवेकचूडामणिः.

‡ यदुदक्षितं सत्यमनपायि गतभ्रमम् ।

दुरीद्वितदशोन्मुक्तं तत्परं कारयेन्मनः ॥

योगवासिष्ठम्.

§ भाववृत्त्या हि भावत्वं शून्यवृत्त्या हि शून्यता ।

ब्रह्मवृत्त्या हि पूर्णत्वं तथा पूर्णत्वमभ्यसेत् ॥

अपरोक्षानुभूतिः.

## CDLV.

**T**HREE is no condition either of bondage or liberation; there is no duality and no unity; it is all being—*Brahman*, out and out. This is the absolute truth.\*

*Yogavāsishtha.*

## CDLVI.

**T**HE wise should fuse all speech (and senses) into the mind, the mind into the Self that discriminates (viz., *buddhi*), the discriminating Self into the great Self (viz., the first differentiation in the Self called *mahat*—egoism), and he should fuse this great Self into the Self, all peace and tranquility.†

*Kathopanishad.*

## CDLVII.

**H**AVING destroyed sense with sense, mind with mind, egoism with egoism, I stand supreme as the *residuum* of all.‡

*Yogavāsishtha.*

\* वन्धमोक्षशाहीना द्वितैकत्वविवर्जिता ।

सर्वेव ब्रह्मसत्त्यमियेषा परमार्थता ॥

योगवासिण्॒

† यच्छेद्राक्षमनसि-प्राज्ञस्तयच्छेद्ज्ञान आत्मनि ।

ज्ञानमात्मनि महति नियच्छेत्तथच्छेच्छान्त आत्मनि ॥

कडोपनिषद् ०

‡ इन्द्रियेणश्रियं छित्वा छित्वा च मनसा मनः ।

अहकृतिमहकृत्या छित्वा शेषो जयाम्यहम् ॥

योगवासिण्॒

## CDLVIII.

**U**SE for bow the word of glory (*aum*), fix the arrow, thy individual Self, on the string; and being all attention, take such unmissing aim as would dissolve the arrow in the target—*Brahman*.\*

*Mundukopanishad.*

## CDLIX—CDLXI.

**T**URN the vision inside out by *gnosis* and find the whole world all *Brahman*: for, this is the true ‘fixing of the eye’, not that which consists in fixing it on the tip of the nose. The eye should not be directed to the tip of the nose, but to that wherein stands dissolved the triad of subject, object and instrument. True *Prāṇāyāma* (control of breath) consists in that control over the functioning of the mind, which follows upon realization of all objects on the material and mental plane, as *in* and *of Brahman*.†

*Aparokshānubhuti.*

\* प्रणवो धनुः शरो द्यात्मा ब्रह्म तत्त्वमुच्यते ।  
अप्रमत्तेन वेद्यं शरवत्तन्मयो भवेत् ॥

मुण्डकोपनिषद्.

† दृष्टि ज्ञानमयी कृत्वा पश्येद्ब्रह्ममयं जगत् ।  
सा दृष्टिः परमोदारा न नासाग्रावलोकिनी ॥  
दृष्टिदर्शनदश्यानां विरामो यत्र वा भवेत् ।  
दृष्टिस्तैत्रैव कर्तव्या न नासाग्रावलोकिनी ॥  
चित्तादिसर्वभावेषु ब्रह्मत्वेनैव भावनात् ।  
निरोधः सर्ववृत्तीनां प्राणायामः स उच्यते ॥

अपरोक्षानुभूतिः-

## CDLXII—CDLXIII.

THE emptying (the mind) of the whole of illusion is the true *rechaka* (the process of emptying the lungs of the air they contain); the full realization of the idea 'I am *Brahman*' is the true *puraka* (the process of filling the lungs with air drawn in from without); and the firm steady sustenance of the mind on this conviction is the true *Kumbhaka* (the retention of the air inhaled). This is the true *Prāyāyāma* of the enlightened; fools find it only in torturing the nose.\*

*Aparokshānubhuti.*

## CDLXIV—CDLXVI.

HEIM death never desires to overpower who wears not on his heart the badge of that necklace which has the vices for pearls held together by the thread of unbroken 'latent desires'. Death overpowers him not whom anger, the fire (*radarānala*) burning at the bottom of the ocean, this body, and parching up the waters of discrimination, has no power to affect. The oil-mill presses the mixed heap of hard sesamum-seeds into an indiscriminate mass:—death overpowers him not who is not similarly pressed by the bodiless god, Cupid, into a mass, all indiscriminate and confused.†

*Yogarāśishtha.*

\* निषेधनं प्रपञ्चस्य रेचकारुद्यः समीरणः ।

ब्रह्मैवास्मीति या वृत्तिः पूर्वो वायुरीरितिः ॥

ततस्तदृत्तिनैश्चल्यं कुम्भकः प्राणसंयमः ।

अयं चापि प्रवुद्धानामज्ञानां ग्राणपीडनम् ॥

अपरोक्षानुभूतिः.

† दोषमुक्ताफलप्रोता वासनातनुसन्ततिः ।

हृदि न प्रथिता यस्य मृत्युस्त न जिधांसति ॥

पीताशेषविवेकाम्बुः शरीराम्भोथिवाडवः ।

न निर्दृहिति यं कोपस्तं मृत्युर्न जिधांसति ॥

यन्न तिलानां कठिनं राशिमुग्रमिवाकुलम् ।

यं पीडयति नानङ्गस्तं मृत्युर्न जिधांसति ॥

गोगवासिष्ठम्.

## CDLXVII.

**A**ROUSE the mind if it fall into lethargy ! pacify it back into its place if it run out ; persuade it by proper knowledge if it tend to the objective ;—touch it not when it has found the condition of evenness.\*

*Gaudapâdâchârya.*

## CDLXVIII.

**G**NOSIS, the fire which burns up the straw of desire and hope, is all that is meant by the word *Samâdhi*,† not at all the attitude of silence and contemplation.‡

*Yogavâsishtha.*

## CDLXIX.

**L**ET the mind function out into the condition beyond distraction ; let it, then, take on the form of the idea 'I am *Brahman*' ; and let it lastly subside into entire forgetfulness of all modification whatever. This is the real ecstacy of *gnosis*.§

*Aparokshânbhuti.*

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\* लेय सम्बोधयेचित्तं विक्षितं शमयेत् पुनः ।  
सक्षायं विजानीयात् समप्राप्तं न चालयेत् ॥  
गौडपादाचार्यः ॥

† Rendered into English by the words concentration, abstraction, contemplation, fixing of the mind, and so on. I would prefer the rendering trance, ecstacy, and when we have the adjective *Nirvikalpa* attached to *Samâdhi* I would add the adjective absolute to that rendering.

‡ तत्त्वावदोधो भगवन् सर्वशात्णपावकः ।  
प्रोक्तः समाधिशब्देन न तु दूर्णीमवस्थितिः ॥  
योगवासिष्ठम्.

§ निर्विकारतया वृत्त्या वद्वाकारतया पुनः ।  
वृत्तिविस्मरणं सम्यक् समाधिर्घानसंहकः ॥  
अपरोक्षानशृतिः.

## CDLXX.

**W**HO sees all acts whatever as being done by nature and nature alone, finds himself ever unrelated to the act.\*

*Bhagavadgitâ.*

## CDLXXI.

**T**HE absolute sense of universal Being is realized only then, when consciousness, void of all that it makes conscious, loses itself in the Self, being purified of all relation even like the idea of non-existence.†

*Yogavâsishtâ.*

## CDLXXII—CDLXXIII.

**T**HAT *yogin* who finds happiness *within*, has his resting-place *within*, and receives light from *within*; and being *Brahman*, finds supreme extinction in *Brahman*. Sages find extinction in *Brahman* who, free from all dross, ever rise above duality, being all self-control and universal love.‡

*Bhâgavatagîtâ.*

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\* प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।  
यः पश्यति तथात्मानमकर्तरं स पश्यति ॥  
भगवद्गीता.

† नूनं चेत्यांशरहिता विशदात्मनि लीयते ।  
असद्गुणवदत्पच्छा सत्तासामान्यता तदा ॥  
योगवासिनिः ॥

‡ योऽन्तः सुखोऽन्तरारामस्तथान्तर्ज्येति रेव यः ।  
स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥  
लभन्ते ब्रह्म निर्वाणमृष्यः क्षीणकलमषाः ।  
छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥  
भगवद्गीता

## CDLXXIV.

**W**HEN all *thinking* is put out by complete identification with the idea of non-existence, then indeed does consciousness, the common substratum of all, ripen into the absolute sense of universal Being.\*

*Yogavāśishtha.*

## CDLXXV.

**H**E is said to be firm in the Essence who content in Self with Self, clears, oh Son of Prthā! his mind of every trace of desire whatever.†

*Bhagavadgītā.*

## CDLXXVI.

**L**ET love and its kind by all means remain; their mere existence can certainly give no offence; for *Āvidyā*, the she-serpent now deprived of her poisonous fangs, is powerless to do any harm.‡

*In the Jivanmuktivicēka.*

\* यदा सङ्कीर्ते चित्तमभावात्यन्तभावनात् ।  
चित्तसामान्यस्वरूपस्य सत्तासामान्यता तदा ॥

योगवासिष्ठम्.

† प्रजहाति यदा कामान्सर्वान्यार्थं मनोगतान् ।  
आत्मन्येवात्मना तुष्टः स्थितप्रहस्तदोच्येत ॥

भगवद्गीता.

‡ रागदयः सन्तु कामं न तद्भावोऽपराध्यति ।  
उत्त्वातदंष्ट्रोरगवदविद्या किं करिष्यति ॥

जीवन्युक्तिविवेकः

## CDLXXVII.

**E**NJOYMENT well enjoyed through *gnosis* conduces to supreme contentment ; the thief, admitted into company with knowledge of him as *thief*, becomes more a friend than a foe.\*

*Yogavāśishtha.*

## CDLXXVIII.

**T**HE knower of the Essence, enjoying all pleasures of the senses, and also realizing the bliss of *Brahman*, may derive both temporal as well as spiritual pleasure even like one having knowledge of two languages.†

*Panchadasī.*

## CDLXXIX.

**I** believe him liberated (for ever) who performs every act, without the idea of his doing it, taking it to be only a part of the multifurious spontaneous action of nature (one with his own self).‡

*Yogavāśishtha.*

\* परिज्ञायोपमुक्तो हि भेगो भवति तुष्ट्ये ।  
विज्ञाय सेवितश्चौरो मैत्रीमेति न चौरताम् ॥

योगवासिष्ठम्.

† मुक्तानो विषयानन्दं ब्रह्मानन्दं च तत्त्ववित् ।  
द्विमापाभिज्ञवद्विद्यादुभौ लौकिकवैदिकौ ॥

पञ्चदशी.

‡ इमं विश्वपरिस्पन्दं करोमीत्यस्तवासनम् ।  
प्रवर्तते यः कायेषु स मुक्त इति मे मतिः ॥

योगवासिष्ठम्.

## CDLXXX—CDLXXXI.

**F**IXED abode, desire of fine pots etc., for use, laying by a store, the taking of pupils, sleeping by day, vain talk;—these six degrade the ascetic into bondage. That mendicant falls in no time who consciously parts with his semen and who begins to lay by a store of wealth.\*

*Smṛti.*

## CDLXXXII—CDLXXXIII.

**T**HE woman addicted to another, never ceases to taste the elixir of her lover's company, even when all intent on the discharge of her household duties. The wise finding sweet rest in the supreme undefiled Essence, continue for ever to enjoy it within, though going in the ways of the world, without.†

*Panchadasī.*

## CDLXXXIV.

**R**EULATE thyself not with the future, nor with what has gone by, live the present out with smiling heart.‡

*Yogarāśīṣṭha.*

\* आसनं पात्रलोभश्च संचयः शिष्यसंग्रहः ।  
दिवा स्वापो वृथालापो यत्तेर्वन्धकराणि षट् ॥  
मेधासिथिः.

पतत्यसौ ध्रुवं भिक्षुर्यस्य भिक्षोर्द्वयं भवेत् ।  
धीपूर्वे रेतउत्सर्गो द्रव्यसंग्रह एव च ॥

स्मृतिः.

† परव्यसनिनी नारी व्यप्राप्ति एहकर्मणि ।  
तदेवास्वादयत्यन्तः परसङ्गरसायनम् ॥  
एवं तत्त्वे परे शुद्धे धीरो विश्रान्तिमागतः ।  
तदेवास्वादयत्यन्तवैद्यवैहरन्प्राप्ति ॥

पञ्चदशी.

‡ भविष्यं नानुसन्धसौ नातीतं चिन्तयत्यसौ ।  
वर्तमाननिमेषंन्तु हस्त्रेवायुवर्तते ॥

योगवासिष्ठम्.

## CDLXXXV.

**A**S fire well-lighted burns the fuel to ashes, so does the fire of *ghosis* reduce, oh *Arjuna* ! all *Karma* whatever to the merest dust.\*

*Bhagavadgita,*

## CDLXXXVI.

**T**HE consciousness of 'self' implied in the 'ego,' the subject, and the consciousness of 'belonging' implied in the 'mine' attached to objects ;—when both these consciousnesses (so to speak) are emptied of all content whatever, then indeed does one become the *knower* of Self.†

*Upadesasahasri.*

## CDLXXXVII.

**T**HUS the *arani*-wood, this self, being constantly worked upon with this other piece of wood, contemplation, there arises the flame of *gnosis* burning up all ignorance whatever.‡

*Atmabodha.*

\* यथेचाति समिंद्रोऽभिर्भस्मसात्कुरुतेऽर्जुन ।

ज्ञानाभिः सर्वकर्माणि भस्मसात्कुरुते तथा ॥

भगवद्गीता.

† अहमित्यात्मधीर्या च ममेत्यात्मीयधीरपि ।

अर्थशून्ये यदा यस्य स आत्मज्ञो भवेत्तदा ॥

उपदेशसाहस्री.

‡ एवमात्मारणौ ध्यानमयने सततं कृते ।

उद्दितावगतिर्वाला सर्वाज्ञामेन्धनं ददेत् ॥

आत्मबोधः.

## CDLXXXVIII.

**H**E enjoys the ecstacy of absolute trance who, in consequence of the absorbing pleasure of self-realization, rises above all such means as words and objects, and ever stands like the jet of a lamp in some place protected from the breeze.\*

*Drgdrśyaviveka.*

## CDLXXXIX.

**T**HE liberated is ever that Being who is the goal of all philosophic reasoning, who is the conviction of every heart, who is the All, who is everywhere, who is everything.†

*Yogavāsishtha.*

## CDXC.

**H**E is liberated even against his wish who gains that full consciousness of self which dispels the illusion identifying self with the body;—conscious as strong and firm as the knowledge he had while under the illusion.‡

*Upadeśasāhasri.*

\* स्वानुभूतिरसावेकादृश्यशब्दानुपर्येक्षतुः ।

निर्विकल्पः समाधिः स्याभिवातस्थितदीपवत् ॥

दृग्दृश्यविवेकः ।

† यत्सर्वशास्त्रसिद्धान्तो यत्सर्वहृदयानुगम् ।

यत्सर्वे सर्वगे सार्वे यत्तत्सदृशौ स्थितः ॥

योगवासिष्ठम् ।

‡ देहात्मकानवज्ञानं देहात्मकानवाधकम् ।

आत्मग्रेष्य भवेयस्य स नेत्राणपि मुख्यते ॥

उपदेशसाहस्री ।

## CDXCI.

CAPABLE of distinguishing good from evil, ever in supreme peace gained through *gnosis*, cured of its native restlessness, my mind stands; oh sage! in perfect calm.\*

*Yogavāsishtha.*

## CDXCII.

HALF of ignorance is destroyed by free exchange of thought, half of the remainder is dispelled by application to philosophy, the rest fades away in the light of self-reflection.†

*Yogavāsishtha.*

## CDXCIII.

IDENTIFICATION with ignorance resulting in obscuration (of the light of Self) disappears with the rise of *gnosis*; the distracting power of ignorance awaits fulfilment of the causes governing the present embodiment.‡

*Panchadasi.*

\* सारासारपारिच्छेदि बोधाद्विभानितमागतम् ।

निरस्तचापलं शान्तं सुस्थिरं मैं मुने मनः ॥

योगवासिष्ठम्.

† अर्व मिथः सङ्कथया भागः शास्त्रविचारणैः ।

आत्मप्रत्ययतः शिष्टमविद्याया निवर्तते ॥

योगवासिष्ठम्.

‡ अविद्यावृतितादात्म्ये विद्ययैव विनश्यतः ।

विक्षेपस्य स्वरूपं तु प्रारब्धक्षयमीक्षते ॥

पञ्चदशी.

## V.—LIBERATION.

CDXCIV—CDXCVI.

BOW to me, this Self, void of consciousness and that which it makes conscious, void of subject and object, of all names whatever ;—self-illumined for once and for ever. Hail again to me, all rest and peace, the high mountain of supreme bliss, smiling under the sky cleared of all clouds of egoism, fresh after complete extinction of the wild, devastating conflagration of hope. To the lamp of love burning bright with its wick of spontaneous ideas without any material oil ;—to the light of inner consciousness, the self-sustained sustainer of the intellect and all that depends on it ;—right hearty welcome, right joyous greeting !\*

*Yogavāśishtha.*

CDXCVII.

WHEN he realises all and every distinction of being as fused into one supreme unity, then, indeed, does he get that expansion which easily makes him *Brahman*.†

*Bhagavadgītā.*

\* चैत्यदृश्यादिनामभिर्जितात्मने ।  
स्वयं सङ्कटिभाताय मद्यमस्मै नमोनमः ॥

गताहङ्कारमेघाय शान्ताशादाववन्हये ।

मद्यमानन्दशैलाय विश्रान्ताय नमोनमः ॥

अलेहनेहरीपाय वृत्तिनिष्कान्तवर्तने ।

स्वभावाशारबीराय चिह्निपाय नमोनमः ॥

योगवाचिडम् ॥

† यदा भूतपृथग्मावेमेकस्थेमनुपश्यति ।

तत एव च विस्तारं ब्रह्म सम्पद्यते तदा ॥

भगवत्सीता ॥

## CDXCVIII.

**S**UBJECT, object, instrument, time, space, categories, being, non-being, phenomena, all are *forms* of that earth which is the blessed Self.\*

• *Yogavāsishtha.*

## CDXCIX—D.

**L**IIGHTNESS, health, peace, beauty and grace, melodious voice, profuse fragrance, scanty discharge in obeying calls of nature ;—these signify the first-fruits of *Yoga*. The resplendent ball (of gold) encrusted with dust shines in native lustre, on being carefully washed ; the self having regained it Self shines alone in the eternal bliss of supreme fulfilment.†

• *Svetāśvataraopanishad.*

## DI.

**A**S the sword flashes out of its sheath before the eye in dream, transcending the scheme of all causation, so is the knower all self-effulgent (transcending the five sheaths‡ and standing above all causation).§

• *Upades'asādhasri.*

\* मातृमेयप्रमाणादि देशकालौ दिगादि च ।

भावाभावविवर्तादि शिवपङ्कमयात्मकम् ॥

योगवासिष्ठम्.

† लघुत्वमारोग्यमलोकुण्ठं वर्णः प्रसादः स्वरसौष्ठवं च ।

गन्धः शुभो मूत्रपुरीषमलं योगप्रवृत्तिं प्रथमां वदन्ति ॥

यथैव विम्बं मृदयोपलिं तजोमयं भ्राजते तत् सुधातम् ।

तद्वदात्मतत्त्वं प्रसमीक्ष्य देही एकः कृतार्थो भवते वीतशोकः ॥

नेत्राभ्यतरोपनिषद्.

‡ Material, vital, sensual, intellectual, and semi-spiritual (*anna, prāya, manas, vijnāna, ananda*).

§ कोषादिव विनिष्कृष्टः कार्यकारणवर्जितः ।

यथांसिद्ध्यते स्वप्ने तद्वदोद्धा स्वयंप्रभः ॥

उपदेशसाहस्री.

## DIL.

THOU mayest realize the distinction between this world and *Brahman* to be as unsubstantial as the distinction between void and *Ākās'a*.\*

*Yogavāsishtha.*

## DIII.

THOSE are the enlightened great souls of this world who happen to be firmly fixed in eternal unborn evenness; the world can not even dream of it.†

*Gaudapādachārya.*

## DIV.

SIGHT of the Supreme breaks asunder the knot (of egoism) in the heart, dispels all doubts, extinguishes all *Karma*.‡

*Mundakopanishad.*

\* शून्यत्वाकाशयोर्भेदो यादशोऽवगतस्त्वया ।  
भेदं निरात्मकं विद्धि तादृशं ब्रह्मसर्वयोः ॥

धीगवासिडम्.

† अजे साम्ये तु ये केचिद्दविष्यन्ति सुनिश्चिताः ।  
ते हि लोके महाज्ञानास्तच लोको न गाहते ॥

गोदपादाचार्याः ।

‡ भिद्यते हृदयग्रन्थिश्चियन्ते सर्वसंशयाः ।  
क्षीयन्ते चात्म्य कर्मणि तस्मिन्दृष्टे परावरे ॥

मुण्डकोपनिषद्.

## DV.

THE blindest sensualist finds in his mother the irremovable bar to the excess of his indulgence; the man of the sharpest intellect forgets himself in the ultimate resort of all thought and all bliss, *viz. Brahman*.\*

*Vivekahudāmanī.*

## DVI.

THEREFORE, the *knower* of *Brahman*, finishing off all learning, should wish to be strong in the Self, and finishing off even this strength as well as that learning he should try to become the silent one. Finishing off learning and strength and silence he becomes the true *Brāhmaṇa*, the real *knower* of *Brahman*. What, indeed, makes the *Brāhmaṇa*? Whatever may make the *Brāhmaṇa*, he cannot be other than the one thus described; all beside is vain and worthless.†

*Brhadāraṇyakopanishad.*

## DVII.

POWDER of the *kataka*-wood‡ put into water settles down with the mud that makes it impotable. *Gnosis*,

\* अत्यन्तकामुकस्यापि दृश्यः कुण्ठति मातरि ।

तथैव ब्राह्मणः शाने पूर्णनन्दे मनीषिणः ॥

विवेकाचूडामणिः ॥

† तस्माद् ब्राह्मणः पापिदत्य निर्विद्य शायेन तिष्ठासेह्नास्यत्र पापिदत्य निर्विद्य शाय मुनिरमोनश्च बौनश्च निर्विद्याय ब्राह्मणः स ब्राह्मणः केन स्यायेन स्यासेनहश एवातोऽन्यदात्म ।

दृष्टशरण्डकोपमिष्ट ॥

‡ Largely used in Benares and other places when the waters of the Ganges become turbid during the rains.

constantly put in, disappears with the ignorance which renders the soul all turbid, leaving it in the native purity of it-Self.\*

*Atmabodha.*

DVIII—DIX.

**N**OTHING moves him (to love or hate) who finds all beings in himself and himself in all beings. What can delusion or sorrow mean then? when to the *knower* realizing unity of the All, every particle has become his Self.†

*Ishopanishad.*

DX.

**G**NOSIS having shown the absolute non-existence of the objective, supreme peace of liberation is fully realized in the mind's being wiped clean of all and every object whatever.‡

*Panchadasi.*

\* अज्ञानकालुं जीवं ज्ञानाभ्यासाद्वि निर्मलम् ।

कृत्वाज्ञानं स्वयं नश्येऽजलं कतकरेणुवत् ॥

आत्मोधः ।

† यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।

सर्वभूतेषु चात्मानं ततो न विजुगुप्तते ॥

यदिमन्सर्वाणि भूतान्यात्मन्येवाभूद्विजानतः ।

तत्र को मोहः कः शोक एकत्रमनुपश्यतः ॥

ईशोपनिषद् ।

‡ दृश्यं नास्तीति शोधेन मनसो दृश्यमार्जनम् ।

संपर्णं वैत्तदुत्पन्ना परा निर्विणनिर्वितिः ॥

पञ्चदशी ।

## DXI.

**E**XPERIENCE in the light of *gnosis* dissolving every impression it may leave behind,—this sleep in waking,—is the real nature of those who *know*; liberation is only the highest development of this nature.\*

*Yogavāśishtha.*

## DXII.

**S**AID Yājnavalkya:—This is not the Self, this is not the Self; the incomprehensible is never comprehended, the indissoluble is never dissolved, the unconditioned is never conditioned, the unpained is never pained, never put out;—thou oh Janaka! hast realized entire fearlessness.†

*Brhadāraṇyakopanishad.*

## DXIII.

**T**HE night of all beings is wakefulness of the real sage; the wakefulness of all beings is the night of the silent seer.‡

*Bhagavadgītā.*

\* यज्ञाप्रति सुषुप्तत्वे योधादरसवासनम् ।  
तं स्वभावं विदुस्तज्ज्ञा मुक्तिस्तत्परिणामिता ॥

योगवासिष्ठम्.

† स एव नेतिनेत्यात्मागृह्णो न हि गृह्णतेऽशीर्यो न हि शीर्यतेऽसङ्गो न हि  
सङ्गतेऽसितो न ध्ययते न रिष्यत्यभयं वै जनक प्रातोऽशीर्ति हीवाच याङ्गवल्क्यः ॥

बृहस्पर्श्यकोपनिषत्.

‡ या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।  
यस्यां जाप्रति भूतानि सा निशा पश्यतो मुनेः ॥

भगवद्गीता.

## DXIV.

THE bliss of *Brahman*!—speech and mind fall back baffled and abashed; all fear vanishes in the *knowing* of that bliss.\*

*Taittiriyopanishad.*

## DXV.

THE silent one, the *knower* ever resting in the Self, may walk, stand, sit, lie down, or do anything at his sweet will.†

*Vivekachudâmani.*

## DXVI.

I do not see, for, I have no eyes; without ears, how can I hear? I cannot speak, for, I have no speech; without mind how could I find the world of mind?‡

*Upades'asâhasri.*

## DXVII.

THERE is none superior to me in self-knowledge, none inferior to me in ignorance; who *unknowingly* knows thus, is the greatest *knower* of *Brahman*.§

*Naishkarmyasiddhi.*

\* यतो वाचो निवर्तते अप्राप्य मनसा सह ।

आनन्दे ब्रह्मणो विद्वान्न विभेति कुतश्चन ॥

सैन्तरीयोपनिषद्.

† गच्छंस्ति षुपविशक्षण्यानी वान्यथापि वा ।

यथेष्ठया वसेद्विद्वानात्मारामः सदा मुनिः ॥

विवेकार्थुडामपि:.

‡ अचक्षुद्वान् दृष्टिमें तथा श्रोत्रस्य का श्रुतिः ।

अवाक्त्वान्न तु वस्तिः स्यादमनस्त्वान्मतिः कुतः ॥

उपदेशसाहस्री.

§ नेहात्मविन्मदन्योऽस्ति न मत्तोऽङ्गोऽस्ति कश्चन ।

इत्यजानन् विजानाति यः स ब्रह्मविदुत्समः ॥

नैष्ठकमर्यसिद्धिः.

## DXVIII.

**N**EITHER knowable nor unknowable; neither spoken nor unspoken; neither liked nor disliked; impossible of retaining in any mental presentation; nay not possible to fix in contemplation even for a moment; all bliss through and through; beautiful in the deep sense of ecstatic self-realization; this my-Self wonderfully dissolves the world in the sudden flash of its abundant light.\*

*Svārājyasiddhi.*

## DXIX.

**S**EPARATE, unique, one, multifarious, knowable, knower, motive, mover,—these and other imaginings of the same kind, where could they find room in me all One?†

*Upadeśasāhasri.*

## DXX.

**E**GOISM having disengaged itself from the body, and having been dissolved in the light of Supreme Self, the mind stands in blissful trance wherever it goes, whatever it directs itself to.‡

*Drgdrśyaviveka.*

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\* न वैयो नावेयः स्वरसमतिह्यः सुखघनो  
 न गयो नापोद्यो न पुनरपरोद्यः कथमपि ।  
 न हेयो नादेयो न पुनरपिषेयः क्षणमहो  
 स्फुरन्नात्मास्माकं जगदिदमकस्मात्तिरयति ॥  
 स्वाराज्यसिद्धिः ॥

† मेदोऽमेदस्तथा चैको नाना चेति विकल्पितम् ।  
 हेयं ज्ञाता गतिर्गन्ता मध्येकस्मिन्कुतो भवेत् ॥  
 उपरेशासाहस्री ॥

‡ देहाभिमाने गलिते विज्ञाते परमात्मनि ।  
 यत्र यत्र मनो याति तत्र तत्र समाधयः ॥

हर्षद्वयविवेकः ॥

## DXXI.

(**K**NOW that to be the best *Yoga*) wherein the mind held fast in steady application finds supreme rest, wherein seeing Self with Self (in all things whatever) it loses itself in the bliss of Self.\*

*Bhagavadgitâ.*

## DXXII.

**T**HE native form of the subject, highly transcendent like *Ākâśa*, self-illumined for once and for ever, unborn, one, immutable, unconditioned, all-pervading, without a second ;—I am this, the ever liberated word of glory.†

*Upadeśasâhasri.*

## DXXIII.

**A**LL beings in Self, and Self in all beings :—thus sees he who, with his Self full of *Yoga*, has acquired that eye which is even to all.‡

*Bhagavadgitâ.*

\* यत्रोपरमते चित्तं निरुद्धं योगसेवयाः।  
यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥

भगवदीता०

† दशिस्वरूपं गगनोपमं परं सङ्कटिभातं त्वजमेकमक्षरम्।  
अलेपकं सर्वगतं यदद्वयं तदेव चाहं सततै विमुक्तञ्च ॥  
उपरेष्टासाहस्री०

‡ सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।  
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥

भगवदीता०

## DXXIV.

HE has had a dip in the holy waters of all sacred rivers ; he has given the whole earth in pious gift ; he has offered a thousand sacrifices ; he has satisfied all the gods in heaven ; he has lifted his ancestors out of the circle of birth and death ; he deserves worship of all the three worlds ;—the man whose mind has, even for a moment, tasted of peace in the absorbing idea of *Brahman*.\*

*Miscellaneous.*

## DXXV—DXXVII.

NEITHER love nor hate, neither ambition nor illusion, neither pride nor the least tinge of jealousy, no good, spiritual or temporal, no desire, no liberation ;—I am none of these, I am all bliss, the bliss all eternal consciousness. Holiness or unholiness, happiness or misery, incantation or holy pilgrimage, scripture or sacrifice, none of these belong to me ; not even the enjoyed, the enjoyer, or the sense of enjoyment ; I am all bliss, the bliss all eternal consciousness. Death I fear not, caste I respect not, father, mother, nay even birth, I know not, relatives, friends I

\* स्नातं तेन समस्तीर्थसलिले इत्तापि सर्वावनि-  
र्यज्ञानां च कृतं सहस्रमखिला देवाश्च संपूर्जिताः ।  
संसाराश्च समुद्भूताः स्वपितरखैलोक्यपूज्योऽप्यसौ  
यस्य ब्रह्मविचारणे क्षणमपि स्थैर्यं मनः प्राप्नुयात् ॥

recognize not, teacher and pupil I own not ;—I am all bliss,  
the bliss all eternal consciousness.\*

*S'ankarāchārya.*

DXXVIII.

**I** am *Brahman*, not at all of the world, never apart from  
*Brahman* ; I am not the body, nor have I any body  
whatever ;—I am the unconditioned, eternal, One.†

*S'ankarāchārya.*

DXXIX.

**T**HIS mortal habitat brought about or carried off by  
chance :—the accomplished, inasmuch as he has found  
him-Self, recks not whether it stands or falls, even like the

\* न मे द्वेषरागौ न मे लोभमोहौ  
मदो नैव मे नैव मात्सर्यमानम् ।  
न धर्मो न चार्थो न कामो न मोक्ष-  
शिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥  
न पुण्यं न पापं न सौख्यं न दुःखं  
न मन्त्रो न तीर्थं न वेदा न यज्ञाः ।  
अहं भोजनं नैव भोज्यं न भोक्ता  
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥  
न मे मृत्युशङ्का न मे जातिमेदः  
पिता नैव मे नैव माता न जन्म ।  
न वन्धुर्न मित्रं गुरुनैव शिष्य-  
शिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥

आत्मपदकम्.

† ब्रह्मैवाहं न संसारी न चाहं ब्रह्मणः पृथक् ।  
नाहं देहो न मे देहः केवलोऽहं सनातनः ॥

आत्मचिन्तनम्.

drunkard blind with intoxication who recks not whether the cloth he wears remains or falls away.\*

*Bhāgavata.*

DXXX.

WHO, being full of unity, sees not, as in sleep, the least trace of duality, though seeing it in entire wakefulness ; who though acting is, for the same reason, entirely at rest ;— he and no one else is verily the true knower of Self.†

*Upades'asāhasri.*

DXXXI.

WHO feels not any attachment for the senses or objects peculiar to the senses, nor for any action whatever, and who has renounced all mental creation of every description ; he has attained the highest pitch of *Yoga*.‡

*Bhagavadgītā.*

\* देहं च नश्चरमवस्थितमुत्थितं वा  
सिद्धो न पश्यति यतोऽध्यगमस्वरूपम् ।  
दैवादुपेतमथ दैववशादपेतं  
वासो यथा परिकृतं मदिरामदान्धः ॥

भगवत्.

† सुषुप्तवज्जाग्रति यो न पश्यति द्वयं तु पश्यन्नपि चाद्वयतः ।  
तथा च कुर्वन्नपि निष्क्रियश्च यः स आत्मविनान्य इतीह निश्चयः ॥  
उपरेणासाहस्री.

‡ यथा हि नेन्द्रियार्थेषु न कर्मस्वनुष्टुते ।  
सर्वसंकल्पसन्न्यासी योगार्हदस्तदोच्यते ॥

भगवद्वीता.

## DXXXII—DXXXIII.

**H**E is all taste and refinement, yet all insipid ; he is merciless yet fondness itself towards relatives ; he is cruel yet all compassion ; he is beyond desire, yet deep in the whirl of all desire. All care and anxiety without like the rest of Mankind, yet all quiet and calm within, he stands as 'if possessed, though ever unpossessed.\*

*Yogavāśishtha.*

## DXXXIV.

**R**EGALING all content in the nectar of *gnosis*, fully satisfied in supreme fulfilment of every duty, there remains nothing for the *yogin* to do ; if anything remain, he must be just so many removes behind *gnosis*.†

*In the Jivanmuktiviveka.*

## DXXXV.

**T**HE least of a thing is greatest if it comes without trouble to any one, without seeking it of the wicked, and without the least pang at heart.‡

*Mahābhārata.*

\* रसिकोयन्तविरसो निर्घो वन्धुवत्सलः ।  
निर्दयोऽत्यन्तकरुणो विहृणस्तृण्यान्वितः ॥  
बहिः सर्वसमाचारमन्तः सर्वर्थशीतलम् ।  
नित्यमन्तरनाविष्ट आविष्ट इव तिष्ठति ॥

*योगवासिष्ठस्.*

† ज्ञानामृतेन लृपस्य कृतकृत्यय योगिनः ।  
नैवास्ति किञ्चित्कर्तव्यमस्ति चेन्न स तत्त्ववित् ॥

*जीवन्मुक्तिविशेकः.*

‡ अकृत्वा परसन्तापमगत्वा खलमन्दिरम् ।  
अवलेशयित्वा चास्मान् यदल्पमपि तद्दुः ॥

*महाभारतम्.*

## DXXXVI.

THE cycle of strife and struggle will place *Brahman* in the mouth of all; none, oh Maitreya! will show it in the act, being really intent on the pleasures of sex and stomach.\*

*In the Jivanmuktiviveka.*

## DXXXVII.

I am *Brahman*, I am the creator, I am the enjoyer;—those who thus know are lost to *gnosis* as also to the purifying forms of external worship;—they are on the highway to materialistic Atheism.†

*Upades'asahasri.*

## DXXXVIII.

OH Gârgi! who performs the sacrifice, who undergoes the severest penance even for several thousands of years, all without knowledge of this Immutable Essence, meets only with that good which is sure to end. Who passes away, dear Gârgi! from this world, without knowledge of this Immutable Essence, goes away, alas! with the tight bond of narrow-

\* सर्वे ब्रह्म वदिष्यन्ति संप्राते तु कलौ युगे ।  
नानुतिष्ठन्ति मैत्रेय शिश्रोदरपरायणाः ॥

जीवन्मुक्तिविदेकः

† अहं ब्रह्मास्मि कर्ता च भोक्ता चास्मीति ये विदुः ।  
ते नष्टा ज्ञानंकर्मभूता नादितकाः स्युर्वं संशयः ॥

उपदेशसाहस्री

ness about his heart ; he alone who passes away in the knowledge of this Immutable Essence is the real *Brâhmaṇa*.\*

*Brhadâraṇyakopanishad.*

DXXXIX.

THE heart of the wicked never melts into goodness, though he should be deep immersed in the *Vadânta* ; not a particle of the *Mainâka*† is seen to soften where he hides himself from eternity under the waters of the deep.‡

*Jagannâth.*

DXL.

ALWAYS at their best while talking of *Brahman*, but without the heart having at all become It, being all coloured with love of the world ;—these too, are ignorant fools of the first degree, never free from the circle of death and birth.§

*Aparokshânbhuti.*

\* यो वा एतदक्षरं गार्ग्यविदित्वास्मैङ्गोके जुहौति यजते तपस्तप्यते बहूनि वर्षसेहस्राण्यन्तवदेवास्य तद्रवति यो वा एतदक्षरं गार्ग्यविदित्वास्मैङ्गोकातपैति स कृपणोऽथ य एतदक्षरं गार्ग्य विदित्वास्मैङ्गोकातपैति स ब्राह्मणः ॥

बृहवारण्यकोपनिषत्.

† Son of the *Himâlaya* ; he deserted his father and took refuge under the waters of the ocean when Indra began to cut off the wings of mountains with his thunderbolt.

‡ निष्णातोऽपि हि वेदान्ते साधुत्वं नैति दुर्जनः ।

चिरं जलनिधौ ममो मैनाके इव मर्दिवम् ॥

जगन्नाथः.

§ कुशला ब्रह्मवार्तायां वृत्तिहीनाः सुरांगिणः ।

तेष्यानन्तमा तूर्णं पुनरायान्ति यान्ति च मं

अपरोक्षानुभूतिः.

## DXLI.

WHO does not know, knows ; who knows, does not know ;  
It is known to those who do not know, It is not known to those who know.\*

*Kenopanishad.*

## DXLII.

THE laddle helps to prepare a variety of viands, but it never knows the taste of any one of them ; he knows all the four *Vedas*, and Institutes of Duty without end, but the poor thing knows not the essence of them all—*Brahman*.†

*Uttaragitâ.*

## DXLIII—DXLIV.

THAT deluded soul is verily a hypocrite who, holding the active organs in full control, sits mentally meditating upon objects of sense. He, oh Arjuna ! is the best of all who exercising mental control over the senses, leaves their activity to work itself out in the way of *Karma*, thus ever remaining unattached (to the result).‡

*Bhagavadgitâ.*

\* यस्यामतं तस्य मतं मतं यस्य न वेद सः ।

• अविहातं विजानतां विज्ञातमविजानताम् ॥

केनोपनिषद्.

† अधीत्य चतुरो वेदान्वर्मशाक्षाण्यनेकशः ।

ब्रह्मतत्वं न जानाति दर्शी पाकरसं यथा ॥

उत्तरगीता.

‡ कर्मनिद्याणि संयम्य य आस्ते मनसा स्मरन् ।

इन्द्रियार्थान्विमूदात्मा मिथ्याचारः स उच्यते ॥

यस्त्वनिद्याणि मनसा वियम्यारभेतुर्जुन ।

कर्मनेत्रयैः कर्मगोगमसक्तः स विशिष्यते ॥

भगवद्गीता.

## DXLV.

**A**TTACHMENT to any one of the many fields which the mind visits for exercise is the surest sign of ignorance; greenness is certainly impossible in the tree that conceals a consuming fire in its hollow.\*

*Naishkarmyasiddhi.*

## DXLVI—DXLVIII.

**T**HE swimmer, having safely carried many to the other side of the stream, is drawn into the whirlpool, and is carried beyond all help. Those, on the other side, who feel grateful for his help, pity him, others pass on in indifference. The knower caught into the whirlpool of words and technicalities, those pity who having reached the other side of all words and all forms feel yet grateful for his help.†

*Atmapurāṇa.*

\* रागो लिङ्गमबोधस्य चित्तव्यायामभूमिषु ।  
कुरुः शाङ्कुलता तस्य यस्यामि: कीटो तरोः ॥

नैकर्म्यसिद्धिः

† तारायित्वा परं पारं नद्या ग्रदद्वि तारकः ।  
आवर्ते पतितो नैवमुद्दर्तुमिह शक्यते ॥  
परतरि गता ये स्युरपकारस्य बोधकाः ।  
शोचन्ति तत्र तं त्वन्ये गच्छन्ति च यथासुखम् ॥  
शब्दव्यावर्तपतितो विद्वानपि तथैव सः ।  
शोच्यते इत्रोपकारौः परपारमुपागतेः ॥

आस्मपुराणम्

## DXLIX.

THAT knower of Self who yet deals in give and take has not graduated himself for Liberation; *Brahman* has vomitted him out for ever.\*

*Upades'asāhasri.*

## DL.

THE gods know him to be a *Brāhmaṇa* who, without any upper garment or any clothing whatever, sleeping upon no bed, and using nothing but his hand for a pillow, remains ever at peace (within and without).†

*Smṛti.*

## DLI.

EVEN animals and *Mlechhas*, embodied or disembodied, are all undoubtedly liberated in full, if they have attained to the condition of this *gnosis*.‡

*Yogavāsishtha.*

\* आत्मज्ञस्यापि यस्य स्याद्बानोपादानता यदि ।  
न मोक्षार्हः स विशेषो वान्तोऽसौ ब्रह्मणा ध्रुवम् ॥

उपर्युक्ताहसी.

† अनुत्तरीयवसनमनुपस्तर्णशायिनम् ।  
बाहूपथायिनं शान्तं तं देवा ब्राह्मणं विदुः ॥

व्यासः.

‡ प्राप्ता ज्ञानदशमेतां पशुम्लेच्छादयोऽपि ये ।  
सरेहा वाप्यरेहा वा ते मुक्ता नात्र संशयः ॥

योगवासिनम्.

## DLII.

THE wise grieves not, having seen the unbodied Self pervading all mortal forms, ever great, all-embracing.\*

*Kathopanishad.*

## DLIII—DLV.

AS is the being of things, the void-ness of void, or the being with forms of forms, so is this universe of *chidâkâsa*. That whereof comes the whole universe at the end of sleep, and that wherein it dissolves itself at the moment of rest, is this *chidâkâsa*. Misery overpowers not that ascetic who ever remains in the condition which is being daily experienced between the point where sleep begins and the point where wakefulness ends.†

*Yogavâdisishtha.*

\* भशरीरं शरीरेष्वनवस्थेष्ववस्थितम् ।  
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥

कठोपनिषद्.

† यथा भावस्य भावत्वं यथा शून्यस्य शून्यता ।  
भाकारिणो यथाक्षरस्तथा चिन्ममसो जगत् ॥  
निद्रायां विनिवृत्तायां यतो विश्वं प्रवर्तते ।  
निद्रादौ जागरस्यान्ते यो भाव उपजायते ।  
तं भावं धारयन् योगी न दुःखेरभिमृयते ॥

बोगवासिहम्.

## DLVI.

THE ring of this cosmos can hardly suffice for the enjoyment of the high-minded knower ; the flutter of a tiny fish can produce but a scant ruffle on the surface of the deep.\*

*Bhartṛhari.*

## DLVII.

HE who is harmonised in Self, who finds full bliss in Self, and who is all content in Self, has no call of duty (to disturb him).†

*Bhagavadgītā.*

## DLVIII.

THOUGH taking part in all intercourse of every kind, like all ordinary men, he soars constantly above all beings, conscious or unconscious.‡

*Yogavāsishtha.*

\* ब्रह्मण्डमण्डलीमात्रं किं भोगाय मनस्विनः ।  
शर्फरीस्फुरितेनव्येः क्षुब्धता जप्तु जायते ॥  
भर्तृहरिः

† यस्त्वात्मरतिरेव स्यादात्मदृशं मानवः ।  
आत्मस्येव च सन्तुष्टस्य कार्यं न विद्यते ॥  
भगवासीता.

‡ द्वद्वारं यथाग्रासं लोकसामान्यमाचरन् ।  
चराचरणो भूतानामुपर्येवावतिष्ठते ॥

योगवासिड्धम्.

## DLIX.

**I**F of he knows his self as the 'Self, what desire, what object, should burn his body in the fever (of care and anxiety).\*

*Bṛhadāraṇyakopanishad.*

## DLX.

**W**ITH mind attuned to Me, with the whole of their, vital energy fully harmonised in Me, ever enlightening one another, ever talking of Me, they engage themselves in this pleasing pastime of eternal contentment.†

*Bhagavadgītā.*

## DLXI.

**T**HINK of It, speak of It, enlighten one another in It;— this is full devotion to the idea of Oneness, this, the wise call study of *Brahman*.‡

*Panchadasī.*

\* आत्मानं चेद्विजानीयादहमस्मीति पूरुषः ।  
किमिच्छन् कस्य कामाय शरीरमनुसञ्ज्वरेत् ॥

ब्रह्मराण्यकोपनिषत्

† मर्वित्ता मद्रत्प्राणा वीथयन्तः परस्परम् ।  
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥

ब्रगवदीता.

‡ तत्त्विन्तनं तत्कथनमन्योन्यं तत्प्रवधनम् ।  
एतदेकपरत्वं हि ब्रह्माभ्यासं विदुर्भाषः ॥

पञ्चदशी.

## DLXII.

LET calamity, oh Lord of the Universe ! visit us here, there and everywhere, that we may have the benefit of thy holy presence, and of the (consequent) absence of the necessity of re-entering this world.\*

*Bhāgavata.*

## DLXIII.

THE irrevocable love which the indiscriminate have in objects (of sense);—may that very love never fade from my heart while it yet continues to be full of thy holy memory.†

*Panchadas'i.*

## DLXIV.

THE sage reconciled in the perfect rest of Self, freed from the ties (of egoism and ignorance), keeps up strong loving devotion to the mighty one, without any cause whatever, for, the Lord is all love.‡

*Bhāgavata.*

\* विपदः सन्तु नः शक्षयत्र तत्र जगदुरो ।

भवती दर्शनं यत्स्यादपुनर्भवदर्शनम् ॥

भागवतम्.

† या प्रीतिरविवेकानां विषयेष्वनपायिनी ।

त्वामनुस्मरतः सा मे हृदयान्मापसप्तु ॥

पञ्चदशी.

‡ आत्मारामापि मुनयो निर्गन्धा अप्युक्तमे ।

कुर्वन्त्यहैतुर्कां भक्तिमित्यभूतगुणो हरिः ॥

भागवतम्.

## DLXV.

**G**REAT souls, ever at rest in the Self, all light, and standing at the height of development, are always as firm within as mount Meru, though appearing as fickle without as the tip of a feather.\*

*Yogavásishtha.*

## DLXVI.

**N**EITHER joy nor sorrow, neither movable nor immovably fixed, neither being nor non-being, nay not even the intermediate between these opposites;—so is described the mind of the enlightened.†

*Yogavásishtha.*

## DLXVII.

**T**HE army engaged in close battle, in a picture, fights all unmoved; the wise, though deep in intercourse with the world, stands equally even in all conditions.‡

*Yogavásishtha.*

\* आत्मारामा महात्मानः प्रबुद्धाः परमोदयाः ।

वहि: पिच्छाप्रतरला अन्तर्मेशरिवाचलाः ॥

बोगवासिष्ठम्.

† न निन्दं न निरानन्दं न चलं नाचलं हिथरम् ।

न सभासभ चैतेषां मध्यं हानिमनो विदुः ॥

बोगवासिष्ठम्.

‡ विवरं गरुदस्य सैन्यस्याक्षुभ्यता यथा ।

तथैव समता शस्य व्यवहारवतोऽपि च ॥

बोगवासिष्ठम्.

## DLXVIII.

THE Vedas, the *Smritis*, constant study of the *Purāṇas*, close application to the subtleties of philosophy;—what do these avail! What, indeed, is the use of that whirl of ceremonial worship which at best lodges the weary soul in some hovel of the village called Heaven! Conscious harmony in the blissful condition of Self, the great-*pralaya*-fire of the net of misery born of the bondage of this world;—all, saving this, are but the toys of (spiritual) pedlary.\*

*Bhartrhari.*

## DLXIX.

CONSCIOUSNESS imagining itself into the act, takes on the result of that act; consciousness not imagining itself into the act, is ever free of the result.†

*Yogavāśiṣṭha.*

\* कि वैदैः स्मृतिभिः पुराणपठनैः शार्वर्महाविस्तरैः  
स्वर्गप्रामकुटीनिवासफलदैः कर्मकियाविप्रैः।  
मुक्त्वैकं भवत्प्रद्वाक्षरचनाविधं सकालानलं  
स्वात्मानन्दप्रदप्रदेशकलनं शेषा वणिगवृत्तयः ॥

*भर्तृहरि.*

† कर्मकर्त्तव्या सविस्त्रकर्मफलभागिनी ।  
कर्मकर्त्तव्योन्मुक्ता न कर्मफलभागिनी ॥

*योगवाशिष्ठ.*

## DLXX.

WHERE could that be invoked which fills all space ?  
where is the seat of that which is the seat of all ? Of  
the ever clean, what can be the wash or the offering of honour ?  
To the ever pure, what the drink that purifies within ?\*

Sankarâchârya.

## DLXXI.

I have no distraction, and therefore no trance ; distraction or  
trance are all incidents of the mind under power of  
attraction.†

Upades'asâhasri.

## DLXXII—DLXXIII.

THE idea which consciousness, at first, imagines, of itself,  
as its own form, *that* it continues to be even to the  
present day. The same consciousness may, by yet another  
effort of greater strength, take the opposite form, and so  
on and on, in proportion to the effort it should put forth.‡

Yogavâsishtha.

\* पूर्णस्यावाहनं कुत्र सर्वधारस्य चासनम् ।  
स्वच्छस्य पाद्ममर्थं चं शुद्धस्याचमनं कुतः ॥  
परापूजा.

† विक्षेपो नात्ति यस्मान्मे न समाधिक्ततो मम  
विक्षेपो वा समाधिवर्ति मनसः स्थाद्विकारिणः ॥  
उपदेशसाहस्री.

‡ यद्यद्वानात्मकं रूपं प्रथमं चिन्तितं चिता ।  
स्वतोऽहमेव चित्येव तद्यापि तथास्थितम् ॥  
पुनरन्येन यत्नेन तद्वक्षेन सेव चित् ।  
शक्ता तदन्यथा कर्तु यत्नेन महाता पुनः ॥

योगवासिन्द्र.

## DLXXIV,

**N**EITHER teacher nor book, neither pupil nor teaching, neither you nor I, neither this nor that;—the light of Self, intolerant of all doubt whatever, I am all pure bliss, the one *residuum* of the many thus denied.\*

*Sankarāchārya.*

## DLXXV.

**H**E who relates not his ‘ego’ with the act as *doer*, nor his mind with the result as *sufferer*, never kills nor does the act even if he should destroy all the three worlds at a stroke.†

*Bhagavadgītā.*

## DLXXVI.

**T**HE patient *Brāhmaṇa* having known It should harmonise himself in the Self, he should not be deluded away by words; it is mere waste of breath.‡

*Bṛhadāraṇyakopaniṣad.*

\* न शास्ता न शाश्वं न शिष्यो न शिक्षा  
न च त्वं न चाहं न चायं प्रपञ्चः ।  
स्वरूपावस्थो विकल्पासाहिष्णु-  
स्तदेकोऽशिष्टः शिवः केवलोऽहम् ॥

निर्वाणदशकम्.

† यस्य नाहकृतो भावो बुद्धिर्यस न लिप्यते ।  
इत्यापि स इमाङ्गोकाम द्वन्ति न निर्बद्धयते ॥

भगवतीता.

‡ तमेव धीरो विश्वाय प्रश्नं कुर्वीत ब्राह्मणः ।  
नानुशायाद्ब्रह्मद्वन्वाचो विग्लापनं हि तत् ॥

ब्रह्मरप्यक्षोपनिषद्.

## DLXXVII.

THE wise having found the path of *gnosis*, indirect and direct, from the study of books, should cast them away even like straw after thrashing the rice out of it.\*

*Panchadas'i.*

## DLXXVIII.

THIS is the truth: I know no change, for, there can be no cause to change, there being all oneness out and out. No spiritual merit or demerit, no liberation or bondage, nor have I any *Varna* or *As'rama*, for, I have not the body of which these are accidents.†

*Upades'asāhasri.*

## DLXXIX.

S'ANKHYA, S'aiva, Pāncharātra, Jaina, Mimānsā, none of these philosophies do I profess; I am that pure con-

\* प्रन्थमन्थस्य मेधावी ज्ञानविज्ञानतत्परः ।  
पलालभिव धान्यार्थी लज्जेद्प्रन्थमसेषतः ॥

पञ्चदशी.

† इरु तु सत्यं मम नास्ति विकिर्षा विकारदेतुर्न हि मेऽद्युपत्सः ।  
न पुण्यपापे न च मोक्षवन्धने न चास्ति वर्णाभिमताशरीरतः ॥

उपरेषासाहस्री.

sciousness, the subject of distinct self-experience, all pure bliss, the one *residuum* of the many thus denied.\*

*S'ankarâchârya.*

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DLXXX.

**I**N the duties of *Varṇa* and *Asrama* some, in madness others take delight; in child-like innocence some, in stupid indifference others find their meed; lover, re veler, ascetic, to no one grade of life the *knower* confines his choice.†

*Svarâjyasiddhi.*

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DLXXXI.

**A** perfect fool in one place, all royal splendour in another; at times in fond delusion, at times entire peace and quiet; often in the slothful indifference of the boa; the subject of the highest encomiums in one place, in another all

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\* न सार्थं न शैवं न तत्पाञ्चरात्रम्  
न जैनं न मीमांसकादेमतं वा ।  
विशिष्टानुभूत्या विशुद्धात्मकत्वात्  
तदेकाऽवशिष्टः शिवः केवलोऽहम् ॥

निर्णायकम्.

† केऽपि वर्णश्चमाचारनिष्ठा मुग्धबालप्रमत्तोपमाशापे ।  
रागिणो भोगिणो योगिनश्चितरे ज्ञानिनां लक्ष्यते नैकरूपा स्थितिः ॥

स्वराज्यसिद्धिः.

contempt, in a third entirely unnoticed;—thus goes about the wise knower, ever happy in the highest bliss.\*

*Vivekachudamani.*

DLXXXII.

THE ascetic, not straying away from the path of wisdom, should so conduct himself as men, feeling repelled, should seek not his company.†

*Smṛti.*

DLXXXIII.

THE ignorant set up this panorama of objects, I wipe it out as often; I have faith in none; I am not afraid of the last penalty of Yama; I hate virtue; Self-satisfaction is all I seek; the whole of my wonderful life spent in cheating the world, none can understand.‡

*Svarājyasiddhi.*

\* क्वचिन्मूढो विद्वान् क्वचिदपि महाराजविभवः  
क्वचिद्भान्तः सौभ्यः क्वचिदजगराचारकलितः ।  
क्वचित्पात्रीभूतः क्वचिदवमतः काप्यविदित-  
श्वरत्येवं प्राङ्गः सततपरमानन्दसुखितः ॥

विवेकचूडामणि:.

† तथाचरेत् वै योगी सतां धर्ममदूषयन् ।  
जना यथावमभ्येत्तरन् गच्छेयुनेव सहतिम् ॥

स्मृति.

‡ मुहुर्मुहैर्न्यस्तं भृशमपलपाभ्यर्थनिचयं  
न क्वचिद्दिश्वास्यो न मम यमदण्डादपि भयम् ।  
गुणद्वेषी स्वार्थप्रिय इति जगद्वचनपरं  
चरित्रं मे चित्रं क्वचिदपि न क्वचिकलयति ॥

स्वराज्यसिद्धिः.

## DLXXXIV.

**W**HAT means self-realization to me, all eternal realization (from end to end); all duties have been done, all wishes have been fulfilled, this is the most sure conviction (of my heart).\*

*Panchadasi.*

## DLXXXV.

**I** neither do nor make do, I neither enjoy nor make enjoy, I neither see nor make see; I am the self-effulgent Self unlike every possible name or form.†

*Vivekachudamani.*

## DLXXXVI—DLXXXVII.

**T**HE knower and the ignorant are both equally subject each to his own previous *Karma* ;—the knower, all patience, knows no sorrow, the ignorant, ever unsteady, continues to grieve. Of two men passing on the road, both being equally fatigued and the road before them being equal,

\* नित्यानुभवरूपस्य को मे वानुभवः पृथक् ।

कृतं कृतं प्रापणीर्यं प्राप्तमित्येव निष्कृयः ॥

पञ्चदशी.

† कर्त्तापि वा कारयितापि नाहं  
भोक्तापि वा भोजयितापि नाहम् ।  
दृष्टापि वा दर्शयितापि नाहं  
सोऽहं स्वयंज्योतिरनीहगात्मा ॥

विवेकचूडामणि ॥

he that knows treads on patiently to the end, the poor ignorant fool lingers behind bemoaning his lot.\*

*Panchadasi.*

DLXXXVIII—DLXXXIX.

**B**LISS here attends the extremes of Intellect;—the highest which transcends Intellect, and the lowest which is far below Intellect. The way between these extremes is the way of worry and evil. A very thin partition divides ecstasy from madness; for, in the former, the mind having lost all faith is quite clear of every tinge of attachment.†

*Bhāgavata; Yogavāsistha.*

DXC.

**I**N all acts whatever, whether of commission or omission there is nothing, save absence of attachment, to distinguish the fool from the man of wisdom.‡

*Yogavāsistha.*

\* ज्ञानिनोऽज्ञानिनश्चात्र समे प्रारब्धकर्मणी ।  
न क्लेशो ज्ञानिनो वैयन्मूढः क्लिश्यत्पैर्यतः ॥  
मार्गे गन्धोद्वैर्योः अनन्तौ समायामप्यदूरताम् ।  
जानन्वैर्याद्बुतं गच्छेदन्यस्तिष्ठति दीनधीः ॥

पञ्चवशी.

† यश्च मूढतमो लोके यश्च दुदैः परं गतः ।  
तावुभौ सुखमेधेते क्लिश्यत्पैरितो जनः ॥

भागवतम्.

एक एव विशेषोऽस्य न समो मूढबुद्धिभिः ।  
सर्वत्रास्थापरित्यागाभीरागाम्भिर्मनः ॥

बोगवासिष्ठम्.

‡ तज्जाह्नयोरशेषेषु भावाभावेषु कर्मसु ।  
कर्ते विवर्तत्वात्पातु न विशेषोऽस्ति कर्त्तव्य ॥

बोगवासिष्ठम्.

## DXCI.

I look with equal eye upon a poisonous snake or a garland of flowers, upon a strong enemy or a kind friend, upon a costly jewel or a lump of earth, a bed of flowers or a slab of stone, a group of beautiful women or a collection of useless straw;—thus do I spend all my days in some holy solitude, all intent on the blissful syllable S'iva, S'iva, S'iva.\*

*Bhartrhari.*

## DXCII.

NEITHER action nor inaction are in me, ever one and without parts; how can he act who is all one Self, a compact mass, all-full and all-filling like the *Ākāśa*.†

*Vivekachudamani.*

## DXCIII.

HE is never overjoyed though often coming to good things; he stands firm as Meru under the direst calamity; he

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\* अहो वा हारे वा ललवति रिपौ वा सुहृदि वा  
मणौ वा लोष्टे वा कुसुमशयने वा दृष्टि वा।  
दृणे वा ज्ञेणे वा मम समदशो यान्ति दिवसाः  
क्वचित्सुध्येऽरण्ये शिव शिवेति प्रतनुतः ॥  
भर्तृहरिः.

† न मे प्रश्निन् च मे निष्पत्तिः  
सदैकलपस्य निरंशकस्य ।  
एकात्मको यो निविदो निरन्तरो  
व्योमेन पूर्णः स कर्य तु चेष्टते ॥  
विवेकचूडामणिः

walks the world like a god, finding Self in the bliss of Self in every thing whatever.\*

*Svāséyyasiddhi.*

DXCIV.

**A** *Chāndila*, a twice-born, a *S'udra*, an ascetic, a man of intellect refined by application to *gnosis*, the lord of *Yogins* ;—thus described at the top of thoughtless prattle by men conceiving each his own fancy, sages harmonised in the Self wend their way neither angry nor proud of the compliments thus bestowed.†

*Bhartṛhari.*

DXCV.

**T**HE knower catches in the ecstacy of his heart the full light of that *Brahman* which is indescribable, all thought, all pure bliss, incomparable, transcending time, ever free, beyond desire, resembling limitless *Ākāśa*, having no parts and admitting of no idea beside itself.‡

*Vivekachudamani.*

\* न प्रहृष्टत्यसौ प्राप्य भूयः प्रियं  
मेरुविश्वलो भूरिकुच्छेष्वपि ।  
भावयन्नात्मनात्मानमानन्दितो  
देवतसंचरत्येव पूर्वम्भराम् ॥

*स्वाराज्यसिद्धिः*

† चाण्डालः किमयं द्विजातिरथवा शूद्रोऽथ किं तापसः  
किं वा तत्त्वनिवेशपैश्चालमतियोगीश्वरः कोऽपि किम् ।  
इत्युत्पत्विकल्पजल्पमुखैः सम्भाष्यदाणा जनै-  
ने कुद्धाः पथि तैव तुष्टमनसो यान्ति स्वयं योगिनः ॥

*भर्तृहरिः*

‡ किमपि सततवोद्धं केवलानन्दरूपं  
निरूपममतिवेलं नित्यमुक्तं निरीहम् ।  
निरवधिगग्नाम्भं निष्कलं निर्विकल्पं  
हादि कालवति किद्वान् त्रयः पूर्णे समाचौ ॥

*विवेकचूडामणिः*

## DXCVI—DXCVII.

DOES it make any difference in this gem of heaven, the sun, if he is reflected in the waters of the Ganges or in the stream flowing through the scavenger's street? Does it make any difference in the *Ākāśa* enclosed in an earthenware or in a jar of gold? In that Thing, the inner being of all, the billow-less ocean of native bliss and light, what means this great delusion, this nightmare of separateness, creating distinctions of *Brāhmaṇa* and *Chāndāla* and so on. The self-same consciousness shines plainly in all the three conditions of waking, dream and sleep; it is, moreover, the inner witness of all,—pervading even like a thread, all forms whatever from Brahmā to the tiniest ant;—He who has the firm conviction 'I am this consciousness', not the form it takes; let him be a *Brāhmaṇa* or a *Chāndāla*, my mind points to him as the real Master.\*

*S'ankarachārya.*

## DXCVIII.

HAS it set! is it broken! is it shattered to pieces! is it dissolved! is it pounded to dust! is it swallowed up! is it suddenly gone to decay!—the mind being put out, I

\* किं गङ्गाबुनि विष्वितेऽम्बरमणौ चाण्डालवाटीपयः-  
पूर्णे वान्तरमस्ति काङ्क्षनघटीमृक्षुमयोर्वाम्बरे ।  
प्रत्यग्वस्तुनि निस्तरक्षसहजानन्दावबोधाम्बुधै  
विप्रोऽयं श्वप्नोऽयमित्यपि महान् कोऽयं विमेदभ्रमः ॥  
जाग्रत्स्वप्नमुष्मित्यु स्फुटतरा या संविदुज्जृम्भते  
या ब्रह्मादिपिणिलिकान्ततनुषु प्रोता जगत्साक्षीणी ।  
सैवाहं न च दृश्यवस्त्वति दृश्यमापि यस्यास्ति चे-  
चाण्डालोऽस्तु त तु द्विजोऽस्तु गुरुरिल्येषा मनीषा मम ॥  
मनीषापञ्चकम्.

do not find even a trace of the universe in the free depths of my-self, the indescribable ocean of the bliss of Self-realization.\*

*Svārājyasyasiddhi.*

DXCIX.

**A**LL latent desire having died out, he looks upon the world as all destroyed, as some unreal nightmare, as a castle-in-the-air, or even as a painting which is nearly washed off under a heavy downpour of rain.†

*Yogavāsishtha.*

DC.

**B**RAHMAN is the dedication and *Brahman* the offering ; *Brahman* is the fire and *Brahman* the sacrificer ; it must find its way to *Brahman* through this ecstasy of action which is *Brahman*.‡

*Bhagavadgītā.*

\* किमस्तं किं ध्वस्तं किमु विलुप्तिं किमु गलितं  
विशीर्णं वा गीर्णं ननु सप्तदि जीर्णं किमथ वा ।  
अमन्दे स्वच्छन्दे निरपमनिजानन्दजलघो  
मयि स्वान्ते शान्ते जगदिदमशीर्णं न कलये ॥

स्वाराक्षसिद्धिः

† उद्ध्वस्तमसदाभासमुत्पन्नगरोपमम् ।  
वर्षप्रोन्मृष्टचित्रार्थं जगत्पश्यत्यवासनः ॥

योगवासिड्धम्.

‡ ब्रह्मार्पणं ब्रह्माहविर्ब्रह्मार्थनौ ब्रह्मणा हुतम् ।  
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥

मगथसीता.

## i.—Jivanmukti.

DCI—DCV.

THOUGH ever moving about in the world of experience, the whole of it exists not for him ;—all-pervading ether-like consciousness alone subsists. Such a one is called *Jivanmukta*. The expression of his countenance neither fluses nor fades under pleasure or pain, he stands unmoved whatever may come or go. Such a one is called *Jivanmukta*. Though acting after every feeling, such as love, hate, fear and the like, he who stands unaffected within like the *Ākāśa*, is said to be the real *Jivanmukta* (liberated while yet in this life). He whom the world finds no cause to fear, and who is never afraid of the world, ever beyond joy, and jealousy, and fear, is said to be the real *Jivanmukta*. With the woes of this world laid entirely at rest, he who, though full of all learning and art is yet without any, who, though with mind is without it, is said to be the real *Jivanmukta*.\*

*Yogavāśishtha.*

\* यथास्थितमिदं यस्य ध्यवहारवतोऽपि च ।  
 अस्तं गतं स्थितं योम स जीवन्मुक्त उच्यते ॥  
 नोदैति नास्तमायाति सुखदुःखैर्मुखप्रभा ।  
 यथाप्राप्ते स्थितिर्यस्य स जीवन्मुक्त उच्यते ॥  
 रागद्रेष्मयादीनामनुरूपं चरन्नपि ।  
 यौऽन्तर्बोमवदत्यरुद्धः स जीवन्मुक्त उच्यते ॥  
 यस्माक्षेद्विजते लोको लोकान्नोद्विजते च यः ।  
 हर्षमर्पयोन्मुक्तः स जीवन्मुक्त उच्यते ॥  
 शान्तसंसारकल्नः कलावानपि निष्कलः ।  
 यः सचित्तोऽपि निष्कलः स जीवन्मुक्त उच्यते ॥

योगवासिङ्ग.

## DCVI—DCVIII.

**T**REMBLING and other signs of fear subside, only by degrees, even after knowledge of the snake as nothing but a harmless piece of rope ; the same rope met with in dim light, even after such knowledge, may yet become the same terrible snake it once was. Thus previous *Karma* comes gradually to end by fruition through experience and not all at once by any obstinate remedy ; nay, it is even possible for the immortal one to temporarily feel his mortality in moments of such fruition. This, however, is no flaw in the condition of *gnosis* once realized, for, *Jivanmukti* is no observance, it is being at harmony with the course of nature.\*

*Panchadasi.*

## DCIX—DCX.

**A**LL even in weal or woe ; all peace ; looking with equal eye on a lump of earth or a mass of gold ; unaffected by likes or dislikes ; unmoved by praise or censure ; all patience ; untouched by respect or contempt ; even-minded towards friends or foes ; initiating no act whatever ;—such a one has really risen beyond the *Gunas*.†

*Bhagavadgita.*

\* रजुश्नेऽपि कन्धादिः शैनरेवोपशाम्यति ।  
पुर्वन्वान्धकारे सा रजुः क्षिसोरगी भवेत् ॥  
एवमारब्धमोगोऽपि शैनः शाम्यति नो हठात् ।  
मोगकाले कदाचित्तु मर्त्योऽहमिति भासते ॥  
नैतावतापराधेन तत्वज्ञानं विनश्यति ।  
जीवन्मुक्तिवृत्तं नेदं किन्तु वस्तुस्थितिः खलु ॥

पञ्चदशी.

† समदुःखसुखः स्वस्यः समलौहारैमकाठचनः ।  
तुल्यप्रियापियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥  
मानापयमानयोस्तुल्यस्तुल्यो मिथ्रासिपक्षयोः ।  
सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥

भगवद्गीता.

## DCXI—DCXII.

WHEN all desires infesting the heart are entirely given up, the mortal becomes immortal and lives in *Brahman* even here. The slough cast off by the serpent lies dead and lifeless on the ant-hill ; so even lies this body ; and the mortal who is thus disembodied, while yet here, becomes immortal, all life, all *Brahman*, all light.\*

*Bṛhadāraṇyakopanishad.*

## DCXIII.

THE man of spiritual wisdom has acquired the eye which looks evenly on a *Brāhmaṇa* full of learning and virtue, on a cow, on an elephant, on a dog, or on a low out-cast.†

*Bhagavadgītā.*

## DCXIV.

THE highest Self, all endless bliss, unconditioned limitless consciousness, being realized, whether through the great texts‡ or through *Yoga*, in all experience whatever, let (him)

\* यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।

अथ मत्योऽमृतो भवत्यत्र ब्रह्म समश्नुत इति ॥

तथाहि निर्व्ययनी वल्मीके मृताप्रत्यस्ता शयीतैव मे वेदं शरीरं शोते अथाय-  
मशरीरोऽमृतः प्राणो ब्रह्मैव तेज एव ।

बृहशारण्यकोपनिषत्.

† विद्याविनयसम्पन्ने ब्राह्मणे गवि इस्तिनि ।

शुनि चैव क्षपाके च पण्डिताः समदर्शिनः ॥

भगवद्गीता.

‡ The great texts are such as 'Thou art That' and the like, teaching unity of consciousness throughout the world of subject and object.

lose himself in the ecstasy of trance or in deep intercourse with the world, nay let him freely enjoy every object of sense;—he has for ever lost all touch with bondage (of every description).\*

*Svārájyasiddhi.*

DCXV.

**E**VEN the body is subject to the law of *Karma*, it awaits the fulfilment of the life it embodies only as long as the causes of its existence endure. This body along with the world of experience connected with it, he never minds who has acquired the condition of ecstatic trance ; he never thinks of dream-experience who is awakened to the light of Truth.†

*The Bhāgavata.*

DCXVI.

**A**LL content with what gain chance brings to him, ever beyond all duality, completely free from envy and hate, equal in success or defeat,—he *acts* without relating himself to the act.‡

*Bhagavadgītā.*

\* निरविसुखभूमानन्तसंवित्परात्-  
न्यनुभवमधिरूढे वाक्यतो योगतो वा ।  
भवतु दृष्टसमाधिरूढकंसंग्राहको वा  
भजतु विषयजातं नैति भूयोऽपि बन्धम् ॥  
स्वाराज्यसिद्धिः.

† देहोऽपि दैववशगः स्तु कर्म यावत्  
स्वारम्भकं प्रतिसमीक्षत एव सामुः ।  
ते संप्रपञ्चमधिरूढसमाधियोगः  
स्वाप्नं पुनर्न भजते प्रतिबुद्धवस्तुः ॥  
भागवतम्.  
‡ यदच्छालाभसम्मुच्छी द्वन्द्वातीतो विमत्सरः ।  
समः सिद्धावसिद्धौ च कृत्वापि न निषध्यते ॥  
भगवत्प्रीता.

## DCXVII.

**C**LAD in rich cloth or in the wide expanse of space, having his skin alone for cover or buried deep in the ample folds of all-embracing thought,—he wanders the world like a mad man,—like a child, or even like a ghost.\*

*Vivekachudamani.*

## DCXVIII.

**W**ITHOUT having in one's Self the clear light of Self-experience, no one can appreciate the phenomenal sublimity of another's experience in the same line;—The *Brāhmaṇa* cannot understand the sweets of wine!†

*Yogavāsishtha.*

## DCXIX—DCXX.

**T**HE knower harmonised in the Essence should never think he did anything. Whether he sees, hears, touches, smells, walks, sleeps, breathes, speaks, gives, takes, or even performs

\* दिगम्बरो वापि च साम्बरो वा  
त्वगम्बरो वापि चिदम्बरस्थः ।  
उन्मत्तवद् वापि च बालवद् वा  
पिशाचवद् वापि चरत्यवन्याम् ॥

*विवेकचूडामणि:*

† For he is prohibited from using wine which Kshatriyas and others may use.

‡ परमार्थचमत्कारेभन्तस्थानुभवं विना ।  
अन्यस्यान्यं न जानाति सीधु त्वादुमिव द्विजः ॥  
योगवासिष्ठम्.

such involuntary acts as the closing and opening of the eyelids,—he should always think of the act as not his, but of the senses which pass out, of themselves, to their respective objects.\*

*Bhagavadgitā.*

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DCXXI.

**A**S timber is carried away by the stream to places high and low, so even is the body led by Fate to whatever awaits it at its proper time.†

*Vivekachudāmani.*

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DCXXII.

**T**HE traveller with mind firmly fixed only on the goal he is approaching, never feels the motion of his legs along the road he treads ; act thus in all you do.‡

*Yogavāsishtha.*

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\* नैव किञ्चित्करोमीति गुरुतो मन्येत तत्त्ववित् ।  
पश्यत्त्वैष्वन्स्पृशतिजप्रश्नमाच्छन्दस्वपञ्चसन् ॥  
प्रलपन्विसृजनगृह्णन्मिषानिमिषानपि ।  
इन्द्रियानीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥

भगवतीता.

† खोतसा नीयते दाह यथा निम्रोशतस्थलम् ।  
दैवेन नीयते देहो यथाकालोपमुक्तिषु ॥

विवेकचूडामणिः.

‡ गम्यदेशैकनिष्ठस्य यथा पान्थस्य पारयोः ।  
स्पन्दो विगतसङ्कृत्यस्तथास्पन्दस्व कर्मसु ॥

योगवासिष्ठम्.

## DCXXIII.

THE fright caused by the appearance of a thief survives his capture, the cloth yet leaves the impress of its form on the ashes to which it is burnt ;—the world reduced of itself to naught 'in the case of the Knower lasts with his body to bear out such fruition as previous *Karma* should bring.\*

*Svārājyasyasiddhi.*

## DCXXIV.

THE knower may, oh child ! let his external senses loose in all acts and all conditions whatever as long as his body lasts ; but he should never let his internal sense go with the external.†

*Yogavāsishtha.*

## DCXXV.

THE *Ākāśa* may appear in any condition whatever, it is never conditioned ; the silent one never takes on the

\* चोरवाधेऽपि तज्जन्यभीत्यादिव-  
ब्लाददहेऽपि भस्मेव चेताङ्गति ।  
ज्ञानिनां विश्वमदेहपातं स्वतो  
वाधितत्वेऽपि चारब्धभोगक्षमम् ॥  
स्वाराङ्गसिद्धिः ॥

† यावदेहं यथाचारं दशास्वक्तुं विजानता ।  
कर्मेन्द्रियैर्हि स्थातव्यं न तु बुद्धीन्द्रियैः क्रियत् ॥  
शोणवासिष्ठशू.

properties of whatever accidents may appear to colour his Self:—he may stand like a fool though all-knowing, he may act after the air ever untainted.\*

*Atmabodha.*

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DCXXVI.

**B**HARATA and others never stood like wood or stone giving up food and other necessaries; they were indifferent being afraid of the possibility of attachment.†

*Panchadas'i.*

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DCXXVII.

**T**HE act never touches me, nor do I ever desire any result from the act;—he who thus reads my secret is never bound by action.‡

*Bhagavadgitâ.*

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\* उपाधिस्थोऽपि तद्वर्मैर्न लिपो व्योमवन्मुनिः ।  
सर्वविन्मूर्दवत्सिष्टेदसक्तो वायुवच्चरेत् ॥

आस्मदोधः.

† न शाहाशादि संस्यज्य भरतायाः स्थिताः क्वचित् ।  
काष्ठपाणवस्तिकन्तु संवभीता उदासते ॥

पञ्चदशी.

‡ न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।  
इति मां योऽभिजानाति कर्मभिर्न सु वद्धते ॥

पञ्चदशी.

## DCXXVIII—DCXXX.

THE knowers of the supreme neither avoid nor court intercourse with the world, they go with whatever should turn up in ordinary course. Being in all, I am ever inactive :—he who, with this conviction, acts in accord with what is brought to him in the course of nature is always inactive. He is not motionless though standing ; he does not walk though going; he is all peace though deep in intercourse; he is ever inactive though full of activity.\*

*Yogavâdisikha.*

## DCXXXI.

THE world follows the lead of great souls in what they do; whatever they sanction men accept.†

*Bhagavadgitâ.*

\* न सज्जन्ति न वाऽच्छन्ति व्यवहारं जगद्दत्तम् ।  
 सर्वमेवानुवर्तन्ते पारावारविदो जनाः ॥  
 सर्वस्योऽहमकर्तेति दद्भावनयानया ।  
 प्रवाहपतिं कार्यं कुर्वन्नपि न लिप्यते ॥  
 तिष्ठन्नपि हि नासीनो गच्छन्नपि न गच्छति ।  
 शान्तोऽपि ध्यवहारस्यः कुर्वन्नपि न लिप्यते ॥

योगवासिष्ठम्.

† यद्यदाचरति भ्रष्टस्तस्तेवेतरो जनः ।  
 स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥

भगवद्गीता.

## DCXXXII.

THIS kind of apparent 'latent desire' in those who have found liberation while living is no desire at all ; it is that universal sense of *being* which is known as 'pure *Satva*.'\*

*Yogavāsishtha.*

## DCXXXIII—DCXXXIV.

AS the uninformed act *with attachment*, so should, oh Bhārata! the informed act *without attachment* ; for, thus alone could he do good to the world. Do not unsettle the intellect of the uninformed attached to the course of *action* ; the informed going by the light of inner discrimination should show himself favourable to all acts whatever.†

*Bhagavadgītā.*

\* येयं तु जीवन्मुक्ताना वासना सा न वासना ।  
शुद्धसत्त्वाभिधानं तत् सत्त्वासामान्यमुच्यते ॥

वेगवासिष्ठम्.

† सत्त्वः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।  
कुर्याद्वास्तथासक्तश्चिकिर्षुलोकसङ्घहम् ॥  
न मुद्दिमेदं जनयेदज्ञानार्न कर्मसक्रिनाम् ।  
जोपयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥

भगवद्गीता.

## DCXXXV—DCXXXVI.

**H**AVING known It thus, fill thyself with the memory of pure Unity; having realized the Unit, walk the world like a mass of so much (dead) matter. No praise, no salute, no offerings (even) to the dead, no fixed or unfixed abode,—the harmonised (soul) should ever live by chance.\*

*Gaudapādāchārya.*

## DCXXXVII.

**T**AKE no thought of the result, rest ever content, yearn not for any support;—plunge thyself thus deep in any action whatever, thou art ever free.†

*Bhagavadgītā.*

ii.—*Videhamukti.*

## DCXXXVIII—DCXL.

**T**HE fifteen rays‡ return into their source, the divine forces governing the senses find back the universal fountain of

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\* तस्मादेवं विदित्वैनमद्वैते योजयेत् स्मृतिम् ।  
 अद्वैतं समनुगाय जडवलोकमाचरेत् ॥  
 निस्तुतिर्निर्नमस्कारो निःस्वधाकार एव च ।  
 चलाचलनिकेतश्च यतिथोदच्छिक्षो भवेत् ॥  
 गौडपादाचार्याः.

† तत्त्वत्वा कर्मफलासङ्गं नित्यदत्तो निराश्रयः ।  
 कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥  
 भगवद्गीता.

‡ Will, idea, *A'kās'a*, *Vāyu*, *Tejas*, *Jala*, *Pr̄thvi*, (inner and outer) senses, mind; (on the objective plane) food, energy; *mantras*, austerities; worlds, inhabitants, names. These sixteen are mentioned in the *Prashnopanishad*.

their rise, the reflection in the inner sense—the embodied soul—together with every action whatever, all become one in the supreme unchangeable (Essence). As rivers flowing into the ocean lose their individual name and form, nay thus lose even themselves, so does the *knower*, freed from all name and all form, find the highest Being, all light. He who thus *knows* the highest *Brahman*, verily becomes *Brahman*: none that is born in his family has his eye closed to *Brahman*. He sores above sin and sorrow; freed from the ties of the heart, he becomes immortal.\*

*Mundakopanishad.*

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DCXLII.

**G**IVING up the body in some holy place or in the house of a *Chāndāla*, conscious or unconscious, he finds *Kaivalya*, all cause of sorrow being entirely destroyed, and liberation being found in the very moment of the rise of *gnosis*.†

*Vārtika.*

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\* गताः कलाः पञ्चदश प्रतिष्ठा  
देवाश्च सर्वे प्रतिदेवतासु ।  
कर्मणि विज्ञानमयश्च आत्मा  
परेऽव्यये सर्व एकीभवन्ति ॥  
यथा नदः स्यन्दमानाः समुद्रे-  
उत्तं गच्छन्ति नामहैषे विहाय ।  
तथा विद्वान्नामहूपाद्विमुक्तः  
परात्परं पुरुषमुपैति दिव्यम् ॥  
स यो है तत्परमं ब्रह्म वेद ब्रह्मैव भवति नास्यात्रह्यावित्कुले भवति  
तरति शोकं तरति पापमानं गुहाप्रनियम्यो विमुक्तोऽमृतो भवति ॥  
सुप्तद्वैपनिषद्.

† तीर्थे श्वपचगृहे वा नष्टस्मृतिरापि परित्यजन्देहम् ।  
ह्यानसमकालमुक्तः कैवल्यं याति हतशोकः ॥

वातिकम्

## DCXLII—DCXLIII.

WATER is water, whether it stands all placid or surges up in high billows; it makes no difference in the ocean, Embodied or disembodied, there is no difference in the liberation of the silent knower. What difference can embodiment or disembodiment make in the liberated, all Thought? Whether in tempestuous waves or in placid calm, the sameness of water undergoes no change.\*

*Yogavāśishtha.*

## DCXLIV.

OH Arjuna! the worlds even up to the sphere of *Brahman* are subject to the law of rise and set; having found Me, oh Son of Kunti! there is no rise and no set.†

*Bhagavadgītā.*

## DCXLV.

WHO has no desire, who is beyond desire, who has all desires fulfilled in the Supreme, who has Self as the object of all and every desire;—his breath rises not beyond him; being *Brahman*, he becomes *Brahman*.‡

*Brhadāraṇyakopanishad.*

\* सौम्याम्बुद्वे तरङ्गत्वे सलिलस्याम्बुद्ता यथा ।

समैवाव्यौ तथादेहसदेहमुनिमुक्तता ॥

सदेहदेहमुक्तानां भेदः को वाध्यतिष्ठाम् ।

यदेवाम्बु तरङ्गत्वे सौम्यत्वेऽपि तदेव तत् ॥

योगवासिष्ठम्.

† आ ब्रह्ममुवनालोकाः पुनरावर्तिनोऽर्जुन ।

मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥

भगवद्गीता.

‡ योऽकामे निष्काम आसकाम आत्मकामो ।

न तस्य प्राणा उत्कामित ब्रह्मैव सन् ब्रह्माप्येति ॥

हुहशारण्यकोपनिषत्.

## DCXLVI.

I have no *Māyā* for my consort, no serpent for my couch, no discuss for my weapon, no round of incarnations to go through, nor have I the anxiety of protecting the world, still I am the Lord Vishṇu to all intent and purpose.\*

*Sevārājyasiddhi.*

## DCXLVII—DCLI.

THE *Videhamukta* neither rises nor sets, nay he is never laid at rest. He is not *being* nor *non-being*, neither near nor distant, neither I nor thou. He shines as the sun, he protects the three worlds appearing as Vishṇu, as Rudra he destroys all, he acts the creator in the form of the lotus-born Prajāpati. Whatever is, whatever has been, whatever shall be,—every object in any one of the three forms of Time—he is that; he is everything. Oh best of knowers ! when the *Videhamukta* takes on the form of the three worlds and all they contain, I believe him to have gone through the act of creation. If verily the three worlds do exist, let him by all

\* अहं न मायी न च मोगिशायी  
न चक्रधारी न दशावतारी ।  
न मे प्रपञ्चः परिपालनीय-  
स्तथापि विष्णुः प्रभविष्णुरस्मि ॥

means become those words, for *in* him the words "Three worlds" are, in truth, empty of all real content whatever.\*

*Yogavāśishtha.*

DCLII.

THEY divert themselves in the native bliss of self-experience, they enjoy themselves in any manner with perfect freedom;—the many-sided, wonderful course the United pursue, on the inscrutable Path, ever free of attachment, knowing no limit, always tending to the good of the universe, is as inscrutable as the course of fishes in water, the passage of birds in the atmosphere, or the course of wind throughout space.†

*Sevārājyasiddhi.*

\* विदेहमुक्तो नेदेति नास्तमेति न शाम्यति ।  
न सत्त्वासन दूरस्तो न चाहं नापि चेतरः ॥  
सूर्यो भूत्वा प्रतपति विष्णुः पापि जगत्प्रयम् ।  
रुद्रः सर्वान्संहरति सर्गान्सृजति पद्मजः ॥  
यत्किञ्चिदिदिमाभाति भातं भानमुपैष्यति ।  
कालत्रयगतं दद्यं तदसौ सर्वमेव च ॥  
विदेहमुक्ताचैलोक्यं संपद्यन्ते यदा तदा ।  
मन्ये ते सर्गतामेव गता वैदिविदां वर ॥  
विद्यते चेचिभुवनं तत्तत्तां सम्प्रयान्तु ते ।  
यत्र त्रैलोक्यशब्दार्थो न सम्भवति कथन ॥

*योगवासिष्ठम्.*

† स्वानन्दे सहजे सदा विद्वरता स्वच्छन्ददीलाजुषा  
निस्सक्ता च निरर्गला च जगतां कल्याणसन्दोहिनी ।  
मत्स्यानां सालिलेऽम्बरे च वयसा वायोरिवाशामुखे  
दुर्लक्ष्ये पथि योगिनां बहुविधा गूदा विचित्रा गतिः ॥

*स्वाराज्यतित्त्विः.*

DCLIII—DCLIV.

**W**HENEVER, oh Bhârata ! Truth is on the decline, and Untruth appears to succeed, I create myself to guide the good, destroy the wicked, and strengthen the foundation of Truth. Thus do I appear from cycle to cycle.\*

*Bhagavadgitâ.*

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## VI.—CONCLUSION.

DCLV.

**D**OUT, dispute and explanation, all depend on language which means duality. In the language of Unity, there can be no question and no answer.†

*Panchadasi.*

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\* यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।  
 अभ्युत्थानमधर्मस्य तदाऽस्तमानं सृजाम्यहम् ॥  
 परिच्छाणाय साधूनां विनाशाय च दुष्कृताम् ।  
 धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥

भगवद्गीता.

† चोद्यं वा परिहारो वा क्रियतां द्वैतभाष्या ।  
 अद्वैतभाष्या चोद्यं नास्ति नापि तदुत्तरम् ॥

पञ्चदशी.

## DCLVI.

**T**HREE is no dissolution, no creation, none in bondage, no pupilage, none desirous of liberation, none liberated ;—this is the Absolute Truth.\*

*Gaudapâdâchârya.*

## DCLVII.

**B**OW to him who enunciated this method of harmony in the Absolute, conducing to the well-being of all, beneficent, above all dispute, entirely non-antithetical.†

*Gaudapâdâchârya.*

## DCLVIII.

**W**ONDERFUL, supremely wonderful—this Philosophy ! More wonderful still the Masters who teach the Truth ! A thousand wonders surround the depth of GNOSIS taught ! The bliss of Knowledge is the Silence of indescribable wonder !‡

*Panchadasi.*

\* न निरोधो न चोत्पत्तिर्व बद्धो न च साधकः ।

न मुमुक्षुर्वै मुक्त इत्येषा परमार्थता ॥

गौडपादाचार्यः.

† अस्पर्शयोगो वै नाम सर्वसत्त्वसुखो हितः ।

अविवादोऽविरुद्ध देशितस्तं नमाम्यहम् ॥

गौडपादाचार्यः.

‡ अहो शास्त्रमहो शास्त्रमहो गुरुहो गुरुः ।

अहो ज्ञानमहो ज्ञानमहो सुखमहो सुखम् ॥

पञ्चदशी.



# I—INDEX.

## LIST OF WORKS CONSULTED.

अपरोक्षानुभूतिः .... अप०	निर्वाणदशकम् .... नि० द०
आत्मचिन्तनम् .... आ० चिं०	नैष्कर्म्यसिद्धिः .... नै० सि०
आत्मपुराणम् .... आ० पु०	पञ्चतन्त्रम् .... पंच०
आत्मबोधः .... आ० बो०	पञ्चदशी .... .... प०
आत्मषट्कम् .... आ० ष०	परापूजा .... .... प० पू०
आनन्दलहरिः .... आ० ल०	प्रश्नोपनिषत् .... प्र० उ०
ईशोपनिषत् .... ई० उ०	प्रास्ताविकः .... प्रा०
उत्तरगीता .... उ० गी०	बृहदारण्यकोपनिषत् बृ० उ०
उपदेशसाहस्री .... उ० सा०	भगवद्गीता .... भ० गी०
ऐतरेयोपनिषत् .... ऐ० उ०	भागवतम् .... .... भा०
'कठोपनिषत् .... क० उ०	भामिनीविलासः .... भा० वि०
काशीपञ्चकम् .... का० प०	मनीषापञ्चकम् .... म० प०
केनोपनिषत् .... के० उ०	मनुस्मृतिः .... .... म०
गौडपादकारिका .... गौ०	महाभारतम् .... म० भा०
चर्पटपञ्चारिका .... च० प०	महिमःस्तोत्रम् .... महि०
छान्दोग्योपनिषत् .... छा० उ०	माण्डुक्योपनिषत् .... मा० उ०
जीविन्मुक्तिविवेकः .... जी० वि०	मुण्डकोपनिषत् .... मु० उ०
ज्ञानाङ्कशम् .... ज्ञा०	मेधातिथिः .... में०
तैतिरीयोपनिषत् .... तै० उ०	योगवासिष्ठम् .... यो० वा०
द्यादश्यविवेकः .... द० वि०	योगसूत्रम् .... यो० सू०

धार्तिकम् ....	वा०	सप्तशती ....	स० श०
विज्ञाननौका	वि० नौ०	सृतिः ....	सृ०
विवेकचूडामणिः	वि० चू०	स्वात्मनिरूपणम्	स्वा० नि०
वैराग्यशतकम्	वै० श०	स्वाराज्यसिद्धिः	स्वा० सि०
व्यासस्मृतिः	व्या०	हठप्रदीपिका	ह० प्र०
शंकरः ....	शं०	हरिमोडेस्तोत्रम्	हरि०
श्वेताश्वतरोपनिषत्	श्वे० उ०	हस्तामलकम्	ह०



## II—INDEX.

### QUOTATIONS ALPHABETICALLY ARRANGED.

\* \* The numbers refer throughout to the number of the quotation.

अकृत्वादृश्यविल० वि० चू०	142-48	अहंद्रष्टुतंश्चो० वृ० उ०	54
अकृत्वापरसन्ता० म० भा०	535	अहष्टोद्रष्टुतः० वृ० उ०	41-48
अगृष्टोनहिण्या० वृ० उ०	512	अद्युदर्षणैव० प०	40
अभिर्देवाद्विजाति० उ० गी०	299	अधीत्यचतुरोदेव० उ० गी०	542
अभिर्यथैकोभुवर्न० क० उ०	83-35	अनन्तस्याप्रमेय० यो० वा०	241
अङ्गशेनविनामत्तो० यो० वा०	298-96	अनन्तवागतंपुण्येना० वृ० उ०	27-28
अङ्गदत्वंयथाहेम्निं० यो० वा०	214-15	अनाक्षितःकर्मफलं० भ० गी०	404
अङ्गुष्ठामात्रःपुरुषो० क० उ०	415	अनुत्तरीयवसनमनु० व्या०	550
अचक्षुश्चाश्र दष्टि० उ० सा०	516	अनिश्चितायथारज्जु० गौ०	248
अच्छेद्योऽयमदा० भ० गी०	67-69	अन्यच्छ्रेयोऽन्यदुत्त० क० उ०	136
अजमनिद्रमस्त० गौ०	89	अन्यत्र धर्मादन्य० क० उ०	169
अजेसायेत्येकेचि० गौ०	503	अन्यत्र मना अभूतं० वृ० उ०	286
अजश्चाप्रदृश्यान० भ० गी०	157	अन्देवतद्विदिता० कै० उ०	22-23
अज्ञातांश्चवत्त्वा० यो० वा०	274	अपकारिजिकोप० जी० वि०	359
अज्ञानकलुंजी० आ० ओ०	507	अपाणिपादोजव० श्वे० उ०	63
अज्ञानंतस्यमूलं० आ० पु०	4-8	अपिपौरुषमादेय० यो० वा०	304
अज्ञानप्रभवंसर्व० अप०	313-15	अप्यज्जिपानान्मह० प०	291
अणोरणीयान्म० क० उ०	64-66	अप्सुप्रलीनमिवसै० स्वा० सि०	111
अतएवशनैश्चि० भा०	383-84	अपिर्यथाजलथ० स्वा० सि०	112
अत्यन्तकामुकस्या० वि० चू०	505	अभयंवैजनक० वृ० उ०	512
अत्रपितापिताभव० वृ० उ०	27-28	अभयसत्त्वसंशु० भ० गी०	424-26
अथमत्योऽमृतोभ० क० उ०	611-12	अभ्यासवैराग्याभ्यां० यो० सू०	382
अथयआत्माससेतुः० छा० उ०	82	अमृतत्वस्यतुनाशा० वृ० उ०	336
अथयएसम्प्रसादो० छा० उ०	72	अमृतस्वैषसेतुः० मु० उ०	184
अथातआत्मादेवात्मै० छा० उ०	32	अयमात्माब्रह्म० वृ० उ०	52
अथातआदेशोनेति० वृ० उ०	29	अयमात्मान्महसर्वानु० वृ० उ०	58

अराइवरथनामौ०	मु० ड०	199	अहङ्कारंवलंद०	भ० गी०	889-90
अराइवरथनामौ०	प्र० ड०	182-83	अहमामायीनच०	स्वा०सि०	646
अर्यस्यनिश्चयोह०	वि०चू०	808	अहिमित्यात्मधीर्या०	ड० सा०	486
अर्यादिर्यान्तरंचित्ते०	यो०वा०	420	अहंब्रह्मास्मिक०	ड० सा०	587
अर्थानामर्जने०	पञ्च०	885	अहंममेतित्वमन०	ड० सा०	820
अर्थेष्वाविद्यमाने०	भा०	883-84	अहिंसास्त्वमक्त्रो०	भ० गी०	424-26
अर्थप्राप्तविवेक०	यो०वा०	845	अहोशास्त्रमहोशा०	प०	658
अर्थमिथःसङ्क्षय०	यो०वा०	482	अहोशावाहिवाष०	वै० श०	591
अवश्ययातारथि०	वै० श०	839			
अविज्ञातेपेरतस्ये०	वि०चू०	139-141	आकाशात्पतितंती० भा०		366
अविद्यानामन्तस्तित०	आ०ल०	235	आचार्यवान्पुरुषो० छा० ड०		158
अविद्यायामन्तरेव०क०मु०ड०		137-38	आत्मज्ञस्यपियस्य० उ० सा०		549
अविद्यावृत्तिता०	प०	493	आत्मानंचिद्विजानी० बृ० ड०		559
अविभक्तंचभूते०	भ०गी०	56-60	आत्मानं रथिनं वि० क० ड०		226-32
अविरोधितयाक०	आ०बो०	260	आत्मारामापि मुन० भा०		564
अविसंवादिनार्थे०	यो०वा०	160-61	आत्माराम महा० यो०वा०		565
अव्यत्तादिनिभू०	भ०गी०	344	आत्मावारेदृष्ट्यःश्रो०बृ० ड०		489
अव्यत्कोऽयमचि०	भ०गी०	67-69	अतिमिवद्यात्मनोव०	भ० गी०	165
अव्युत्पन्नमनाया०	यो०वा०	158-159	आत्मैवेदंजगतस०	यो०वा०	78
अशब्दमस्पर्शमह०	क० ड०	21	आत्मौपम्येनसर्वत्र०	भ०गी०	401-2
अशरीरंवावसन्तं०	छा०ड०	190	आदावतेचयन्नास्ति०गी०		243
अशरीरंशरीरेष्व०	क० ड०	552	आवन्दं ब्रह्मणोवि० तै० ड०		514
अशून्यमिव यच्छून्यं०यो०वा०		76-77	आपूर्यमाणमचलप्र०	भ०गी०	421
अशोच्यानन्वशो०	भ०गी०	341	आत्रश्वभुवनाल्लो०	भ०गी०	644
असन्नेवसम०	तै० ड०	450	आशानामनदी०	वै० श०	849
असम्यग्दर्शनंय०	यो०वा०	283	आशायांपरमदुः०	म०	350
असूर्यनामतेलो०	ई-बृ०ड०	156	आश्र्यवत्पश्य०	भ०गी०	115
अस्तित्वातिप्रियं०	ह०वि०	487	आसनं पात्रलोभश्च०	मे०	480
अस्तित्स्वयमित्य०	स्वा०नि०	99			
अस्तीत्येवोपलब्ध०	क० ड०	433-84	इच्छाद्वेषसमुत्थे०	भ० गी०	827
अस्थूलमनष्वन्ह०	बृ० ड०	55	इच्छामात्रमविद्येह०	यो० वा०	122-23
अन्नेहस्नेहदी०	यो०वा०	491-96	इतप्रेत्याभिसम्भवि०	छा०ड०	108-4
अस्पर्शयोगेवनाम०	गी०	657	इदन्तुसत्यममना०	ड० सा०	578

इदंवावतज्ज्ञेष्टायुः छा० उ०	163	एतयोर्मन्दतायत्र० अप०	825
इदैवैतन्मधुदयडा० बृ० उ०	208	एतस्माजायतेप्रा० मु० उ०	211-13
इन्द्रियाणिहयानाहु० क० उ०	226-32	एतस्मिन्नुखल्वक्षरे० बृ० उ०	54
इन्द्रियेणनिर्यंछित्वा० यो० वा०	457	एतस्यैवानन्दस्यान्यानि० बृ० उ०	25-26
इन्द्रियेभ्यः पराश्चार्था० क० उ०	61-62	एवमात्माराणीध्या० आ० बो०	487
इन्द्रोमायाभिः पुरुष० बृ० उ०	208	एवमात्मव्यभोगो० प०	606-8
इमविश्वपरिस्पर्दं० यो० वा०	479	एवंतर्वैपरेणुद्वे० प०	482-83
इष्टापूर्तमन्यमानाव० मु० उ०	253-54	एवंमुनेविजानतआ० क० उ०	171-73
इहचेदशकद्वौद्विप्रा० क० उ०	220-22	एवंविच्छान्तोदान्तड० बृ० उ०	187
इक्षेगृणोमिजि० प०	36-38	एवं वैतमात्मानंशि० बृ० उ०	388
ईश्वरप्रेरितोगच्छे० यो० वा०	300-1	एवं शब्दादिलाभे० आ० पु०	9-12
इत्यायमाप्यसंस्कार्य० नै० सि०	259	एवं सर्वशारीरस्थः० यो० वा०	269-70
उत्सकउदधेयद्वत्कु० गौ०	414	एष ब्रह्मैषिन्द्रए० ऐ० उ०	51
उद्भरेदात्मनात्मा० भ० गी०	165	एषमध्यात्मान्तहंस्य० छा० उ०	103-4
उद्धवस्तमसदाभा० यो० वा०	599	एशसर्वेषुभूतेषुग० क० उ०	226-32
उपाविश्योपविश्य० यो० वा०	293-96	ओमित्येवंध्यायथा० मु० उ०	199
उपादानंप्रपश्य० अप०	80-81	कतमो याज्ञवल्क्य० बृ० उ०	838
उपाधिस्थोऽपितद्व० आ० बो०	625	कथंतादृश्यमया० प०	98
उद्धर्मूलोऽवाकृशा० क० बृ० तै० उ०	120-22	कर्तपिवा कारयिता० वि० चू०	585
कर्तंपिष्ठन्तौसुकु० क० उ०	226-32	कर्तरंचक्रियांतद्र० प०	86-88
एकएवविशेषोऽत्र० यो० वा०	589	कर्मकल्पनयासं० यो० वा०	569
एकःकृतार्थोभवते० श्रे० उ०	500	कर्मणाबध्यतेज० म० भा०	257
एकतस्वघनाभ्यासः० यो० वा०	377	कर्मण्यकर्मयःप० भ० गी०	264
एकस्तावद्वृप्रोक्ता० यो० वा०	166-67	कर्माणितेहयो० आ० पु०	4-8
एकोदेवः सर्वभूतेषु० श्रे० उ०	85	कर्मसित्तिमनाश्रि० यो० वा०	418
एकोवरीसर्वभूता० क० उ०	417-18	कर्मेन्द्रियाणि सं० भ० मी०	543-44
एतदमृतभयमेतद्व० छा० उ०	72	कल्पार्णवइवाय० वि० चू०	73-75
एतदालम्बनं ज्ञात्वा० क० उ०	171-73	कश्चिन्मांप्रेरयत्यें० यो० वा०	300-1
एतद्वैसत्यकामपरं० प्र० उ०	90	कर्मानुविभेदिं० बृ० उ०	276
एतद्युपेवाक्षरंब्र० क० उ०	171-73	कामः सङ्कल्पोवि० बृ० उ०	286
		काम्यानां कर्मणा० भ० गी०	407

कालेन पीरपद्य०	प०	412	वित्तमूलोविकल्पो० यो० वा०	282
काव्यनाटकतर्को०	प०	298	चित्तस्यशुद्धयेक० वि० चू०	258
काशीक्षेत्रशरीरं० का० प०	278	चित्तादिसर्वमावेषु० अप०	459-61	
किङ्काम्बुनिधिमित्र० म० प०	596-97	चित्रसङ्कल्पस्य० यो० वा०	567	
किमपिसतत्त्वोर्धं० वि० चू०	595	चिद्रामेचितिरिवया० स्वा० सि०	223	
किमस्तंकिधस्तं० स्वा० सि०	598	चौर्यं वा परिहारी वा० प०	655	
किंवदेःस्मृतिभिः पु० वै० श०	568	चौरवादेऽपितज० स्वा० सि०	623	
कुरुक्षमातङ्गपतक०	भा०	326		
कुशलाब्रह्मवार्ता०	अप०	540	जगदात्मैवसकलं० यो० वा०	451
केऽपिवर्णाश्रमा० स्वा० सि०	580	जटिलोमुण्डीलु० च० प०	369	
कोषादिविविन्धक० उ० सा०	501	जनयित्वात्मना० यो० वा०	396	
कोऽहंकथमिदंजा०	अप०	813-15	जनिनाशाल्पता० आ० पु०	9-12
क्रतुभयःपुरुषो० छा० उ०	265	जन्मपल्वलमत्स्था० यो० वा०	330-31	
क्रोधाद्रवतिसं० भ० गी०	347-48	जाप्रस्त्वप्रसुषुस्ति० म० प०	596-97	
कविन्मूढोविद्रो० वि० चू०	581	ज्ञेस्तुकारणं राम० यो० वा०	164	
क्षुरेवदृष्टवाधा० प०	277	ज्ञात्वादेवं सर्वपा० श्वे० उ०	13	
		ज्ञात्वासदातत्त्वनि० प०	138	
गच्छस्तिष्ठन्तुपवि० वि० चू०	515	ज्ञानामृतेनद्रस्य० जी० वि०	534	
गता॒ः कला॑ः पञ्चद० मु० उ०	638-40	ज्ञानिनामपिचेतां० स० श०	286	
गताहङ्कारमेघाय० यो० वा०	494-96	ज्ञानिनोऽज्ञानिनश्चा० प०	586-87	
गम्यदेशैकनिष्ठस्य० यो० वा०	612	ज्ञेयंयत्तप्रवक्ष्या० भ० गी०	56-60	
गवां सर्पिः शरीरस्य०यो० वा०	269-70			
गुरुवोवहवः सन्ति० प्रा०	2	तञ्चन्तनंतस्कथ० प०	561	
गुरुश्वेदुद्धरत्यह० यो० वा०	202-3	तज्जलानितिशान्त० छा० उ०	265	
ग्रन्थमभ्यस्यमे० प०	577	तज्जाङ्गयोरशेष० यो० वा०	590	
		ततःपक्कायेणन० यो० वा०	158-59	
घनच्छन्नदृष्टिं० ह०	106	ततस्तद्रृत्तिनैश्व० अप०	462-63	
		ततोनजायतेकिञ्चिं० आ० पु०	9-12	
च्छुर्नवीक्षते शब्दम० नै० सि०	150	ततोनजायतेकिञ्चिं० आ० पु०	9-12	
चाण्डालः किमयं० वै० श०	594	तस्वज्ञानंमनोनाशो० यो० वा०	385	
चित्कारणमर्यस्य० यो० वा०	281	तस्वमसि० छा० उ०	110	
चित्तंचित्तस्यवाद० यो० वा०	388	तस्वावबोधोभगव० यो० वा०	468	
चित्तैत्यदृश्या० यो० वा०	494-96	तथाचरेत वै योगी० स्म०	572	

तथाविद्वानामस्पा० मु० उ० 638-40  
 तदेतस्तथ्यथासुरी० मु० उ० 211-13  
 तदेतद्वचाभ्युक्तंक्रिया० मु० उ० 152  
 तदेतद्वचाभ्युक्तमेषनि० वृ० उ० 187  
 तदेतद्वचापूर्वमनपरं० वृ० उ० 53  
 तदेवशुक्रंतद्वद्वा० क० उ० 33-35  
 तदेवशुक्रंतद्वद्वा० क०-व०-त० 220-22  
 तथादृणजलायुका० वृ० उ० 251-52  
 तथापेशस्कारी० वृ० उ० 251-52  
 तथास्तिमाकाशेश्ये० वृ० उ० 93  
 तथाहिनिर्वयनी० वृ० उ० 611-12  
 तथेहकर्मजितो० छा० उ० 256  
 तथेतदिदमयोऽदो० वृ० उ० 52  
 तद्वाएतदक्षरगार्थद० वृ० उ० 54  
 तद्विज्ञानार्थसगुरुमे० मु० उ० 200-1  
 तद्विज्ञोःपरमं० क० उ० 226-232  
 तद्यदेवंतर्ह्यव्याकृ० वृ० उ० 207  
 तनुर्दीर्घगूदमनु० क० उ० 176  
 तमक्तुःपश्यतिवी० क० उ० 64-66  
 तमात्मस्थंयेऽनुप० क० उ० 417-18  
 तमेत्वेदानुवचनेन० वृ० उ० 192  
 तमेवधीरोविज्ञायप्र० वृ० उ० 576  
 तमेवविद्वत्वातिमृ० खे० उ० 189  
 तमेवैकंविजानयथा० मु० उ० 184  
 तरतिशोकमात्मवि० छा० उ० 162  
 तरवोऽपिहिजीवन्ति० यो० वा० 119-20  
 तस्माद्वज्ञानहानाय० आ० पु० 4-8  
 तस्मादसुक्तःसततं० भ० गी० 263  
 तस्मादेवंविदित्वैन० गौ० 635-36  
 तस्माद्वाद्वाद्वाद्वाद्वाद्वाद्वाद्वाद्वाद्वा० वृ० उ० 506  
 तस्मैसविद्वानुपस० मु० उ० 200-1  
 तस्यतावदेवचिरं० छा० उ० 153  
 तस्येयंभोगमोक्षा० यो० वा० 343

तायेगमितमन्यन्ते० क० उ० 375-76  
 तारयित्वापरंपारं० आ० पु० 546-48  
 तावच्छीतमृदुस्प० यो० वा० 388-84  
 तिलेषुतेलंदधिनी० श्वे० उ० 191  
 तिष्ठश्रपिहिनासी० यो० वा० 628-80  
 तीर्थेष्वपचगुहवा० वा० 641  
 तेजःक्षमाद्वितिः० भ० गी० 424-26  
 तेजसिवतमोयत्र० वि० चू० 73-75  
 तेनोभीकुरुतो० छा० उ० 195  
 तेषामेवब्रह्मलोको० प्र० उ० 809  
 तेषांसर्वेषुलोकेष्वका० छा० उ० 32  
 स्यक्त्वाकर्मफलासंगं० भ० गी० 637  
 त्रयीसारुण्ययोगः० महिं० 363  
 त्रयोधर्मस्कन्धा० छा० उ० 194  
 त्रिविधनरक्षयेदं० भ० गी० 428  
 त्रैगुण्यविषयावेदा० भ० गी० 255  
 त्वमेवानन्तयानन्त० यो० वा० 247

दम्भोद्धर्पेऽभिमा० भ० गी० 427  
 दाम्यतदत्तदय० वृ० उ० 319  
 दिग्म्बरोवापिचसा० वि० चू० 617  
 दिनमपिरजनीसा० च० प० 370  
 दिव्योष्मान्तुःपुरु० मु० उ० 211-13  
 दूरेशंगतेषुत्रे० प० 289-90  
 दूरन्दूरमितोग० यो० वा० 328  
 दूरमेत्विपरिते० क०-मु० उ० 187-38  
 दृढभावनयात्यक्त० यो० वा० 285  
 दशिश्वरूपंगग० उ० सा० 522  
 दश्यतेवश्ययातु० क० उ० 226-32  
 दश्यत्रास्तीतिषो० प० 10  
 दश्यानुरक्तंतद्वष्ट० नै० सि० 435  
 दृष्टिज्ञानमर्यीकृत्वा० अप० 459-61  
 दृष्टिदर्शनदश्यानां० अप० 459-61

देहंचनश्चरमव० भा०	529	ननिरोधोनचोत्पसिं गौ०	656
देहस्यापिप्रप० अप०	802	न पुण्यं न पापं न०भा०ष०	525-26
देहात्मज्ञानवज्ञा० उ० सा०	490	नप्रहृष्टस्यसौप्राप्य० स्वा० सि०	593
देहाभिमानेगालि० द० वि०	520	नप्राणेननापानेन० क० उ० 429-31	
देहिनोऽस्मिन्य० भ० गी०	842	नप्रेत्यसंज्ञास्ति० वृ० उ० 440-41	
देहोऽपिदैवशशगः० भा०	615	नशुद्धिभेदंजनयेद० भ० गी० 688-84	
देवीद्विषागुणमयी० भ० गी०	244	नमांकमांगिलिम्प० भ० गी०	627
दोषमुक्ताफलग्रो० यो० वा०	464-66	नमेद्रेवरागौन० आ० ष०	525-26
द्रष्टृदशनदृश्या० वि० च०	73-75	नमेप्रवृत्तित्वमें० वि० च०	592
द्रष्टृदश्यकमोय० यो० वा०	76-77	नमेमृत्युशङ्कानमें० आ० ष०	525-26
द्रासुपर्णसयुजा० मु० उ०	196-98	नमोक्षोनभस्पृष्टे० यो० वा०	872
द्वितीयस्वात्मनैवा० यो०षा०	166-67	नलिप्यतेकर्मणापा० वृ० उ०	187
द्वितीयद्वैष्मय० वृ० उ०	276	नवर्धतेकर्मणानोक० वृ० उ०	187
द्वौविद्येवेदितव्य० मु० उ०	170	नवाअरेपत्युःकामा० वृ० उ०	439
द्वौक्रमौचित्तनाश०यो० वा०	378	नवेद्योनावेद्यःस्व० स्वा० सि०	518
धर्माधर्मैततोऽङ्ग० आ० षु०	4-5	नवै सशरीरसस० छा० उ०	190
धृतिः क्षमादमो० म०	250	नशस्तानशाखं० नि० द०	574
ध्यायतोषिष्यान्यु० भ० गी०	347-48	नसाङ्गुर्धनजैनं० नि० द०	579
नकर्तुवंनकर्मणि० भ० गी०	87	नहिदेहभृताशक्यंत्य०भ० गी०	405
नकुर्ताकिकतमेत्य० यो० वा०	125	नहिद्रष्टुर्द्विर्परि० वृ० उ०	27-28
नगच्छति विना पाने०वि०च०	142-43	नशम्यानिती० भा०	267
नजायतेमित्रतेवाविं० क० उ०	64-66	नशसंन्यस्तसं० भ० गी०	398
नतत्रचक्षुर्गच्छतिन० के० उ०	22-23	नशाहारादिसं० ष०	626
नतत्र रथा न रथयो० वृ० उ०	210	नाक्षस्यपृष्टेत्सु० मु० उ०	253-54
नतत्रसूर्योभाति० क-मु० उ०	94	नात्यश्रतस्तुयोगो० भ० गी०	386-87
नतदुरोर्नेशाच्चा० यो० वा०	268	नानन्दननिरानन्दं० यो० वा०	566
नतद्वासयतेसू० भ० गी०	87	नानातुविद्याचा० छा० उ०	195
नतस्यकार्यकरणंच० श्वे० उ०	86	नान्यःपन्थाविद्य० श्वे० उ०	189
नतस्यप्राणाउत्का० वृ० उ०	645	नान्योऽतोऽस्तिर० वृ० उ०	41-43
नत्यजनितनवाऽङ्गनित०यो०वा०	628-30	नायमात्माप्रव० क-मु० उ०	129-31
नदैर्द्रष्टारंपश्ये० वृ० उ०	89	नायमात्माबलही० मु० उ०	146-48
		नाविरतोदुश्वरि० मु० उ०	129-31
		नास्तिचुद्रिरयुक्तस्य०भ० गी०	432

नास्त्यकृतःकृतेन० मु० उ० 200-1  
 नाहंब्रह्मतिसङ्क० यो० वा० 122-23  
 नादंभूतगणोद० अप० 818-15  
 नाहोरात्रेयथासू० उ० सा० 20  
 निगमाचार्यवा० अप० 321-24  
 नित्यानुभवरूप० प० 584  
 नित्योनित्यानंच० श्वे० उ० 18  
 नित्योनित्यानंच० क० उ० 417-18  
 निक्रादौजागरस्या० यो० वा० 553-55  
 निक्रायांविनिवृ० यो० वा० 553-55  
 निरवधिसुखभू० स्वा० सि० 614  
 निरहेणनिरंश्रेत० यो० वा० 204-5  
 निर्मुक्तिनिकियो० आ० वो० 97  
 निर्विकारतया० अप० 469  
 निषेधनंप्रपश्च० अप० 462-63  
 निष्णातोऽपिहि० भा० वि० 539  
 निःस्तुतिर्निर्मस्त्का० गौ० 685-36  
 नूनंचेत्याशरहिता० यो० वा० 471  
 नृथयालास्थितो० प० 35-38  
 नेहात्मविन्मदन्यो० नै० सि० 517  
 नैतावतापरायेन० प० 606-8  
 नैनंछिन्दनितश० भ० गी० 67-69  
 नैवकिंचित्करो० भ० गी० 619-20  
 नैववाचानमनसा० क० उ० 433-34  
 नैषातकेणमितिरा० क० उ० 128  
 नोपत्यतेविनाक्षा० अप० 312  
 नोदेतिनास्तमा० यो० वो० 601-5

पतत्यसौभ्रुवंभिक्षुः० स्म० 181  
 परतीरेगतायेस्यु० आ० पु० 546-48  
 परमार्थचमकार० यो० वा० 618  
 परव्यसनिनीता० प० 482-83  
 पराचःकामाननु० क० उ० 224-25

पराविक्षानिव्यरु० क० उ० 224-25  
 परामृताः परिमु० मु० उ० 146-48  
 परिज्ञायोपभुक्तोहि० यो० वा० 477  
 परित्राणायसाधू० भ० गी० 653-54  
 परीक्ष्यलोकान० मु० उ० 200-1  
 परेऽव्ययेसर्वए० मु० उ० 638-40  
 परेषांचेतांसि० वै० श० 853  
 पीताशेषविवेत० यो० वा० 464-66  
 पृष्ठेषाणायाश्रवित० वृ० उ० 338  
 पुनरन्येनयत्नेन० यो० वा० 573-74  
 पुरमेकादशद्वार० क० उ० 181  
 पुरुषएवेदवित० मु० उ० 175  
 पूर्णमदःपूर्ण० ई० उ० 17  
 पूर्णस्यांवाहनं० प० पू० 570  
 पूर्णमनसिसं० यो० वा० 406  
 पौरुषंनपरित्या० यो० वा० 805  
 प्रकाशोऽकस्य० आ० वो० 79  
 प्रकृत्यैवचकर्मा० भ० गी० 470  
 प्रजहाति यदाका० भ० गी० 475  
 प्रज्ञानबद्ध० ऐ० उ० 51  
 प्रणवोधनुःश० मु० उ० 458  
 प्रयत्नायातमा० भ० गी० 388  
 प्रलपन्विष्टजन्यु० भ० गी० 619-20  
 प्राणायात्मनो० स्म० 361  
 प्रासादानदशमेत० यो० वा० 551  
 प्राप्यचानुचमंज० म० भा० 154  
 प्रामाणिकस्यत० यो० वा० 121  
 प्लवाश्वेतेऽपद्गा० मु० उ० 253-54

बन्धमोक्षदशा० यो० वा० 455  
 बहिरन्तश्चभू० भ० गी० 56-60  
 बहिःसर्वसमा० यो० वा० 532-33  
 बुध्यारोहाय० प० 126-27

बुध्याविशुद्ध० भ० गी०	889-91	मनसोनिग्रहाय० गौ०	279
बृहस्पतिदिव्यम० मु० उ०	70-71	मरणप्रकृतिःश० प्रा०	840
बोधेऽप्यनुभवो० नै० सि०	182	महतःपरमव्य० क० उ०	61-62
बोधोऽन्यसाध० आ० बो०	307	महातापुण्यप० प्रा०	155
बोधोपास्त्वोर्विं० प०	271-72	महानन्दिभु० क० उ०	178
ब्रह्मतं परादाशो० बृ० उ०	185	महासत्त्वगुणो० यो० वा०	160-61
ब्रह्माविदप्रोति० तै० उ०	174	मातृवत्परदा० स्मृ०	829
ब्रह्मवेदब्रह्मैव० मु० उ०	688-40	माटूमेयप्र० यो० वा०	498
ब्रह्माण्डमण्डलीमा० वै० श०	556	मात्रास्वस्त्रादु० स्मृ०	882
ब्रह्मार्पणब्रह्म० भ० गी०	600	मानापमानयो० भ० गी०	609-10
ब्रह्माविष्णुरुद्र० हरि०	14	मार्गेण्ट्रोद्वयो० प०	586-87
ब्रह्मवेदसनन्त्र० बृ० उ०	645	मुख्यःपुरुषस्त्वो० यो० वा०	202-8
ब्रह्मवाहनसं० आ० चि०	528	मुञ्जादिवेशीकां० क० उ०	415
ब्रह्मवेदममृतं० मु० उ०	49	मुहूर्मुहूर्न्यस्तं० स्वा० सि०	578
ब्रह्मवेदविश्व० मु० उ०	49	मृतेऽपितस्मिन्० प०	289-90
		मृत्योःसम्प्रयुमा० क-वृ० उ०	91-92
भयंद्वितीयाभिं० भा०	246	मूल्लोऽविस्फुलिं० गौ०	241
भयादस्याभिस्त०क-वृ-तै०उ०	220-22	मेधावीपुरुषो० वि० चू०	144-45
भविष्यन्तानुसन्ध० यो० वा०	484	मोक्षद्वारेद्वारपा० यो० वा०	117
भारोऽविवेकिनः० यो० वा०	119-20	मोहयन्तिमनोवृ० यो० वा०	333-34
भार्यास्तुषानवा० प०	240		
भाववृत्त्याहिमा० अप०	454	यआत्माअपहत० बृ० उ०	186
भिष्यतेहृदयम० मु० उ०	504	यएषमुतेषुजा० क० उ०	88-85
भुजानोविषया० यो० वा०	478	यं यं वापिस्मरन्मा० भ० गी०	266
भेदोऽभेदस्तथाचै० उ० सा०	529	यच्छुषानपश्य० के० उ०	44-48
भोगौधवासनां० यो० वा०	284	यच्छेद्वाङ्मनसीप्रा० के० उ०	456
		यच्छोभ्रेणनवृ० के० उ०	44-48
मच्चित्तामद्वातप्रा० भ० गी०	560	यजाग्रतिसुषु० चौ० वा०	511
मत्वाधीरोर्ध्वशो० क० उ०	176	यज्ञेनदानेनतप० बृ० उ०	112
मनएवमनुष्या० प०	287	यतन्त्रोयोगिनश्चै० भ० गी०	419
मनिन्दयायदि० शा०	356-57	यतो यतो निश्चर० भ० गी०	409-10
मनश्चक्षुरादेविं० ह०	108	यतोवाइमानि० तै० उ०	24
मनसैवमनश्चिछ० यो० वा०	806	यतोवाचोनि० तै० उ०	514

यर्तिकचिदिकमा० यो० वा०	647-51	यथोदकंशुधर्षशु० क० उ०	179-80
यर्तिकचिदुरितं० यो० वा०	392	यथोदकन्दुगेव० क० उ०	179-80
यत्तददश्यमग्रा० मु० उ०	218-19	यथोर्णनामेस० मु० उ०	218-19
यत्तत्सदसतोर्मे० यो० वा०	280	यददृष्टमशुद्धे० यो० वा०	422
यत्पाणेननप्रा० के० उ०	44-48	यदभाविनत० वै० श०	267
यत्रतत्रास्थितस्या० यो० वा०	214-16	यदानन्दरूपंय० वि० नौ०	108
यत्रवान्यत्पश्य० घा० उ०	81	यदानन्दलेषैःस० वि० नौ०	95
यत्रवान्यदिवसा० बृ० उ०	25-26	यदापश्चावितष्ट० क० उ०	375-76
यत्रवास्यसर्वमा० बृ० उ०	113	यदापश्यःपश्य० मु० उ०	196-98
यत्रहिद्वैत० बृ० उ०	113	यदाभूतपृथगभा० भ० गी०	497
यत्रोपरमतेचि० भ० गी०	521	यदायदाहिध० भ० गी०	658-54
यत्सर्वशास्त्रासि० यो० वा०	489	यदासङ्क्षीयते० यो० वा०	474
यथाकर्मयथाकु० क० उ०	429-31	यदासर्वेप्रभिष्य० क० उ०	310-11
यथाकारीयथा० बृ० उ०	428	यदासर्वप्रमुच्य० बृ० उ०	611-12
यथाकाष्ठंचका० म० भा०	371	यदाहिनेनिद्रियार्थ० भ० गी०	581
यथाक्रतुरास्मि० छा० उ०	265	यदासर्वप्रमुच्य० क० उ०	310-11
यथाक्षरथन्दन० उ० गी०	364	यदुदर्कहितेस० यो० वा०	458
यथाचमरणंपा० क० उ०	429-31	यदच्छालाभ० भ० गी०	616
यथादीपेनिवा० भ० गी०	400	यदेवविशयाक० छा० उ०	195
यथानदःस्यन्द० मु० उ०	638-40	यदेवहतदमुत्र० क-बृ० उ०	91-92
यथानिरीन्धनोद० गी० वि०	292	यदहृश्यान्नापरं० आ० बो०	15-16
यथापकृष्टशैवा० वि० चृ०	238-39	यद्यदाचरातिश्रेष्ठ० भ० गी०	681
यथाभावस्यभा० यो० वा०	553-55	यद्यद्भानाम्य० यो० वा०	572-73
यथाविशुद्धभा० आ० पु०	151	यद्राचानभ्युदि० के० उ०	44-48
यथातुनिपुणःस० स्म०	358	यन्त्राणापञ्जर्या० यो० वा०	436
यथासौम्यैकेनम्० छा० उ०	446-48	यन्त्रितिलानाक० यो० वा०	464-66
यथासौम्यैकेनन० छा० उ०	446-48	यन्मनसानम० के० उ०	44-48
यथासौम्यैकेनलो० छा० उ०	446-48	यःपुथिव्यांतिष्ठन० बृ० उ०	41-43
यथास्तम्भेषुत्रिका० यो० वा०	217	यल्लाभान्नापरो० आ० बो०	15-16
यथास्थितमिद० यो० या०	601-5	यश्चमूदतमोलो० भा०	588
यथेमानदःस्यन्द० प्र० उ०	182-83	यस्तुसर्वाणिभ० ई० उ०	508-9
यथैर्धांसिसमि० भ० गी०	485	यस्तूदारचमत्का० यो० वा०	118
यथैविम्बमृद० खे० उ०	499-500	यस्त्वविज्ञानवान्म० क० उ०	226-32

यस्त्वात्मर्त्तरेव०	भ० गी०	557	'योब्रह्माण्डविद्धातिप०	श्व० उ०	19
यस्माश्रोद्रज०	यो० वा०	601-5	योवाएतदक्षरंगा०	वृ० उ०	538
यस्त्वन्द्रिगाणिम०	भ० गी०	543-44	योवैभूमातत्सुख०	छा० उ०	30
यस्मिन्योःग्रथिवी०	मु० उ०	184	रञ्जुज्ञानेऽपि०	प०	606-8
यस्मिन्यस्मिन्नास्ति०	पु०	101	रस्त्विवायंल०	तै० उ०	83
यस्मिन्सर्वाणिभू०	ई० उ०	508-9	रसिकोऽयन्तविं०	यो० वो०	532-33
यस्यनाहंकृतो०	भ० गी०	575	रसोवैसः०	तै० उ०	83
यस्यब्रह्मचक्षवं०	क० उ०	129-31	रागाद्यःसन्तुका०	जी० वि०	476
यस्यर्थीतस्यभो०	यो० वा०	330-31	रागद्रविषभया०	यो० वा०	601-5
यस्यामतंतस्यम०	के० उ०	541	रागोलिङ्गमबो०	यो० वा०	545
यःसर्वज्ञःसर्वविद्य०	मु० उ०	216	राजयोगमजा०	ह० प्र०	408
यःसेतुरीजाना०	क० उ०	226-32	रिपौषन्धौस्व०	वा०	360
यानिशासर्वभू०	भ० गी०	513	लघुत्वमारोग्य०	श्व० उ०	499-500
याप्रीतिरविवे०	प०	568	लभन्तेब्रह्मनि०	भ० गी०	472-73
यामुक्तिहेतुराविचि०	स० श०	233-34	लयेसम्बोधये०	गौ०	467
यावदःयामयोगेन०	यो० वा०	117	लोकवासनया०	सम०	288
यावदेहंयशाच्चा०	यो० वा०	624	लोकानुवर्तन०	वि० चू०	297
यावन्तःकुरुतेज०	म० भा०	346	वदन्तुशास्त्राणि०	वि० चू०	134
युक्तःकर्मफलंत्य०	भ० गी०	395	वयमिहपरितु०	वै० श०	351
युक्ताहारविहार०	भ० गी०	386-87	वयसिगतेकः०	च० प०	368
येनाक्षरंपुरुषवे०	मु० उ०	200-1	वाग्वैखरीशब्द०	वि० चू०	139-41
येनात्मनाविली०	उ० सा०	1	वासनासंपरि०	यो० वा०	293-96
येय रामांप्रप०	भ० गी०	365	विक्षेपोनास्तिय०	उ० सा०	571
येयंतुजीवनम्०	यो० वा०	632	विचाराःसफलत्त०	यो० वा०	316
योऽकामोर्निष्का०	वृ० उ०	645	विचाराजजायते०	प०	271-72
योगयुक्तोविशु०	भ० गी०	394	विचारितमरुशा०	यो० वा०	374
योगश्चित्तवृ०	या० सू०	379	विज्ञातारमरेकेन०	वृ० उ०	113
योगस्यस्तक०	भ० गी०	397	विज्ञानघनएवए०	वृ० उ०	440-41
योगस्थःकुरुक०	भ० गी०	261	विज्ञानसारथिर्य०	क० उ०	226-32
योगस्यप्रथमद्वा०	यो० वा०	387	विदेहमुक्तास्त्र०	यो० वा०	647-51
योगिमन्येऽपुर्स०	क० उ०	429-31			
योऽन्तःसुखाऽन्त०	भ० गी०	472-73			
योऽप्सुतिष्ठन०	वृ० उ०	41-48			

विदेहमुक्तोनोदे० यो० वा०	647-51	शोकार्थनप्रव० प्रा०	3
विद्यतेचैक्षिभु० यो० वा०	647-51	सएषनेतिनेत्या० बृ० उ०	512
विद्यतेनखलुक० जी० वि०	355	सएषेऽन्तश्चरते० मु० उ०	199
विद्याचाविद्याच० ई० उ०	135	सक्ताकर्षण्यवि० भ० गी०	633-34
विद्याविनयसं० भ० गी०	613	सच्चत्यचाभव० वै० उ०	206
विद्यैवाज्ञानना० आ० पु०	4-8	संशात्तेरविशिशि० स्वा० सि०	96
विषदःसन्तुनःश० भा०	562	सततसुलभैर्द्यें० ज्ञा०	356-57
विमुक्तश्चिमु० क० उ०	181	सतिसक्तीनरीया० वि० च०	452
विविक्तसेवील० भ० गी०	389-91	सतीवितासुयु० यो० वा०	298-96
विवेकिनोविरक्त० वि० च०	144-45	सत्यंज्ञानमनन्तं० वै० उ०	174
विवेकिनोविरक्त० अप०	321-24	सत्येवजय० मु० उ०	70-71
विषयाभिमुख० वि० च०	288-39	सत्यातुरुणास० भ० गी०	449
विषयेभ्यःपराव० अप०	321-24	सदानन्दात्मर० आ० पु०	438
वीणायाहृपसौ० वि० च०	139-41	सदेवसौम्येदमग्र० छा० उ०	50
वेदमनूच्याचा० तै० उ०	193	सदेहवेदमुक्ता० यो० वा०	642-43
वेदान्तविज्ञानसु० मु० उ०	146-48	सदैववासनात्या० अप०	321-24
वेदाहमेतंपुरुष० श्वे० उ०	189	संसारवन्धनिर्मु० अप०	321-24
वेराग्यात्कारणाभ्या० यो० वा०	399	संसारःस्वप्रतु० आ० वो०	249
व्यवहारिंयथाप्रा० यो० वा०	558	सपरिकरवर्च० नै० सि०	354
व्याप्यव्याप्तिकाता० अप०	80-81	समदुःखसुखस्व० भ० गी०	609-10
शकुनीनासिवाका० श०	149	समस्तेषुवस्तुत्व० इ०	107
शनैःशनैरुप० भ० गी०	409-10	समानेत्रक्षेपुरु० मु० उ०	196-98
शब्दायावर्तपतितो० आ०पु०	546-48	समुद्रस्येवगाम्मि० भो० वा०	317
शरीरपोषणर्थी० वि० च०	287	समोऽहं सर्वभूतें० भ० गी०	275
शान्तसंसारकल० यो० वा०	601-5	सम्प्रायैवनृप० मु० उ०	146-48
शान्तकर्तृत्वभो० यो० वा०	411	सयएषोऽग्निमैत० छा० उ०	110
शून्यत्वाकाशयो० यो० वा०	502	सयथादुन्दुमें० बृ० उ०	442-45
शौनकोऽहमहाशा० मु० उ०	170	सयथाद्रेन्याम्रेर० बृ० उ०	442-45
श्रवणायापिष० क० उ०	114	सयथावीणायैवा० बृ० उ०	442-45
श्रूता॒ ज्ञानसर्व० यो० वा०	278	सयथाशक्त्यधमा० बृ० उ०	442-45
श्रेयान्स्वप्तमो० भ० गी०	188	सयथासर्वासाम० बृ० उ०	440-41
श्रोत्रस्थश्रोत्रमन० क० उ०	102	सयथासैन्धवसिं० बृ० उ०	440-41

सयोहैतत्परमं ०	मु० उ०	688-40	सूर्योभूत्वाप्रत०	यो० वा०	647-51
सर्गस्तुसर्वश०	यो० वा०	245	सैवानन्दस्यमी०	तै० उ०	84
सर्वकर्मसिवे०	छा० उ०	108-4	सोऽकामयतद०	तै० उ०	206
सर्वेक्षिण्डवंश०	छा० उ०	265	सोऽन्वेष्योवि०	छा० उ०	186
सर्वेष्यतद्वायाय०	मा० उ०	105	सोऽक्षुतेसर्वान्०	तै० उ०	174
सर्वतः पाणिपादं०	भ० गी०	56-60	सोऽहंभगवोम०	छा० उ०	162
सर्वधर्मान्परि०	भ० गी०	416	सोऽहंभगवःशो०	छा० उ०	162
सर्वभूतस्थर्म०	भ० गी०	528	सौम्याभुत्वेतर०	यो० वा०	642-48
सर्वभूतस्थितं०	भ० गी०	401-2	स्नातेतनसमस्त०	प्रा०	524
सर्वभूतेषुचात्मा०	म०	177	स्नोतसानीयते०	वि० चू०	621
सर्वमेवेहाहिस०	यो० वा०	803	स्वग्रान्तउद्धाव०	बृ० उ०	209
सर्वम्परवशंदुः०	ग०	851	स्वग्रान्तजाग०	क० उ०	178
सर्वस्योऽहमक०	यो० वा०	628-30	स्वर्वेषेनान्ययो०	आ० बो०	100
सर्वेक्ष्यान्तानि०	यो० वा०	887	स्वयमेवविचार०	यो० वा०	880
सर्वेऽन्नसुखिनः०	जी० वि०	862	स्वयमेवात्मना०	यो० वा०	168
सर्वेन्द्रियगुणाभा०	भ० गी०	56-60	स्ववर्णाश्रमध०	अप०	318
सर्वेक्ष्यावदिष्य०	जी० वि०	536	स्वाध्यस्वादक०	यो० वा०	403
सर्वेवेदायत्पदमा०	क० उ०	171-73	स्वानन्देसहजे०	स्वा० सि०	652
सलिलएकोश्रष्टा०	बृ० उ०	25-26	स्वानुभूतवदि०	प०	126-27
सवायमात्माब०	बृ० उ०	52	स्वानुभूतिर०	इ० वि०	488
सहोवाचनवारेरेप०	बृ० उ०	489	स्वानुभूतेश्वशा०	यो० वा०	124
सहोवाचैतद्वैतद०	बृ० उ०	55			
सारासारपरिच्छें०	यो० वा०	491	हन्ततद्दिप्र०	क० उ०	429-31
मुखस्यदुखस्य०	प्रा०	262	हन्ताचेन्मन्यते०	क० उ०	64-66
सुषुप्तवज्जाप्र०	उ० सा०	530	हंसिपासिद०	यो० वा०	204-5
सूर्योदयासवलो०	क० उ०	88-85	हेतुः समस्तप्र०	स० श०	238-34



## III—INDEX.

### PRINCIPAL POINTS OF THE ABSOLUTE PHILOSOPHY.

#### ABSOLUTE—

The—455; see ALL.

#### ACT—

Acting without the—616; the irresponsible—619-20.

#### ACTION—

The *Yoga* of—395; freedom in—397; renunciation of—405; results of—407; the point of—413; nature of—470; freedom from the results of—569; inaction in—575; rule of—622; the secret of—627.

#### ADVAITA—

Nature of the—50; explanation of the—113; supreme knowledge of the—134.

#### ALL—

The—18; the Absolute—27-28; becoming the—27-28; unity of Self with the—52; nature of the—54; no grief after knowledge of the—67-69; Self is the—103-4; *Brahman* is the—105; Thou art the—112; ecstasy in the—187; kosmos in the—217; *Prakrti* one with the—235; no distinction in the—241; illustration to realize the—442-45.

#### ANGER—

Evils of—359; no cause for—360; real cause of—347-48.

#### ANXIETY—

No cause of—367; fever of—559.

#### ASPIRANT—

The—144-45; the real—373.

#### ATHEISM—

Materialistic—537.

#### ATTACHMENT—

Absence of—263; fear of—626.

#### AUM—

Self is—199; the *Yoga* of—458; I am the—522.

#### AVIDYA—

Nature of—135; definition of—137-38; doing away with—175; how overpower—476; see ILLUSION, IGNORANCE.

#### BEING—

Source of—24; category of—433-34; the one fact of—440-41; universal—471; sense of universal—474; form of—498; realisation of universal—632.

#### BELIEF—

See FAITH.

#### BLISS—

Nature of—30; realisation of—83; last measure of—84; who attains the height of—136; all experience is—245; last extreme of—505; supreme—514; I am all—525-27; the silence of—658.

## BODY—

The boat this—155; the city of eternal consciousness this—181; likes and dislikes bound up with—190; attachment to—237; all holy places in the—273; blissful use of—393; duration of—493; concern for—529; the liberated—611-12; period of the—615.

## BONDAGE—

Dissolution of—18; illusiveness of—106; cause of—122-23; creation of—242; forums of religion forge—257; definition of—278; mind the source of—287; action without—397; lose touch with—614.

## BOOKS—

Enlightening power of—132; throw off—577.

## BRAHMAN—

Definition of—15-16; unchangeableness of—17; good of knowing—21; indescribability of—22; world of—25-26; negative definition of—29; Self is—33-35; objects of worship apart from—44-48; universality of—49; transcendent nature of—53; description of—56-60; power of—86; the habitat of—87; the neutrality of—88; higher and lower—90; all light dependent on—94; individual consciousness one with—103-4; science of higher and lower—170; *Aum* is—171-73; realisation of—174; glory of realising—187; the immortal *Akashtha* is—220-22; who reaches the state of—309; who may inquire after—373; world analysed into—437; negative cognition of—438; ex-

inction in—472-73; heart-expansion leading to—497; distinction of world and—502; bliss of—514; greatest knower of—517; merit of becoming—524; study of—561; breath of one who is—645.

## BRAHMANA—

The real—187; how to be a—338; what makes the—506; the—538; the gods know him to be a—550.

## CALAMITY—

Use of—562.

## CATEGORY—

The highest—433-34; form of the—498.

## CAUSALITY—

Illusiveness of—80-81; utter absence of—86.

## CHIDĀKĀS'A—

The—553-55.

## COGNITION—

Negative—438.

## COMPASSION—

Measure of—361; the liberated is all—532-33.

## CONSCIOUSNESS—

Unity of—36-38; universality of—40; Self is—106-7-8; unification of philosophy and teachings with the facts of—124; argue in accord with the facts of—126-27; the city of eternal—181; evolution of—214-15; all-embracing nature of—471; ripening of—474; emptying of—486; the bliss of eternal—525-27; the master-key of—572-73; identity of individual and universal—596-97.

**CONTENTMENT—**

The bliss of—352; supreme—477; the pastime of—560.

**COVENTIONS—**

Meaning of—436.

**COSMOS—**

Self is the—78; the—217; evolution of the—218-19; the ring of the—556; destruction of the—598.

**CREATOR—**

The—553-55.

**CULTURE—**

Spiritual—432.

**DEATH—**

Nature of—340; spiritual—156; who is not overpowered by—464-66.

**DESIRE—**

Abandon latent—284; definition of 'latent'—285; condition of one who has given up—374; destruction of latent—385; the knower may have—421; apparent latent—632.

**DESTRUCTION—**

The way to—347-48; the way of Self—423.

**DEVOTION—**

Nature and use of—269-70; entire—275.

**DISTINCTION—**

Lose—440-41; see SEPARATE-NESS.

**DOUBT—**

Absence of—103-4; destructive nature of—157; disappearance of—504; see SCEPTICISM.

**DREAM—**

Experience likened to—209; nature of—210.

**DUALITY—**

Source of—25-26; fear in—246; shake off—255; fear rises from—276; abandon the sense of—422.

**DUTY—**

Perform—263; no call of—557.

**ECSTASY—**

Distinction of madness from—588-89; see TRANCE.

**EFFORT—**

Strong personal—118; help of—202-3; free—303; resort to—304; freedom comes of—306; value of—380; true success from—419; the real key of—572-73.

**EGOISM—**

Destruction of—435; signs of—436; break off—504.

**ENLIGHTENED—**

Mind of the—566.

**ESSENCE—**

Firm in the—475; enjoyment in the—476; rest in the—482-83.

**ETERNAL—**

Forms of the—14; see BRAHMAN, ALL.

**EVIL—**

Place of—588-89.

**EVOLUTION—**

Nature of—211-13; explanation of—241.

**EXISTENCE—**

The aim of—350; identification with the idea of 'non-' 474.

**EXPERIENCE—**

Cause of—204-5; ideal nature of—206; the essence of—207; dream-like nature of—209;

evolution in—211-13; blissfulness of—245; unity of—247; production of—248; illusiveness of—249.

**FAITH—**

Want of—157; the source of all difference from difference in—365; source of—449; power of—450.

**FATE—**

Action of—621; see **KARMA**.

**FAULT-FINDING—**

Use of the habit of—358.

**FEARLESSNESS—**

Supreme—512.

**FOURTH—**

*Brahman* is the—109.

**FREEDOM—**

Permanent—637.

**FREE-WILL—**

The key of—569; see **EFFORT**.

**FULLNESS—**

Supreme—17; how attain—454; worship of—570.

**GLORY—**

The word of—see **AUM**.

**GNOSIS—**

Rest in—146-48; liberation in—146-48; bondage dissolved by—257; difference of devotion from—271-72; failure of—288; use of—307; production of—312; path of—378; causes of—385; *Samadhi* by—468; real ecstasy of—469; fire of—485; flame of—487; action of—507; experience through—611; away from—534; lost to—537; depth of—658; see **KNOWLEDGE**.

**God—**

Where is—299; personal—300-1; love is—564.

**Good—**

Powers of persons who are—267; contact with the—268.

**GRIEF—**

No room for—341; no cause for—344.

**GUNAS—**

The Veda is full of the—255; beyond the—609-10.

**HAPPINESS—**

See **BLISS**.

**HARMONY.**

Self—557; state of—560; sages who are in—594; freedom in—619-20; absolute—657.

**IIATHA—**

See **YOGA**.

**HEART—**

God in the—299; spike in the—346; *Yoga* of the—415; fountain of knowledge in the—440-41; faith welling out of the—449; conviction of the—489; expansion of—497; narrowness of—538; wicked—539; surely of—584.

**HEAVEN—**

Mortal nature of—256; worth of—568.

**HELL—**

The gates of—423; see **SELF-DESTRUCTION**.

**HIRANYAGARBHA—**

Birth of—216.

**HOPE—**

Nature of—328; the river of—349; misery in—350; production of misery by—351; whirl of—370.

*Vedānta* with—539; results of—540; nature of—543-44.

## IDEA—

Force of—265; becoming the—266; how become the—428; power of the—429-31; realisation of the—432; illustration of pursuing the—452; peace in the—524; devotion to the—561.

## IDEALISM—

Definition of—78; causality in—80-81; explanation of—437; truth of—451; 475; experience through—569; see All, Brahman, Self.

## IDENTIFICATION—

Power of—454; see IDEA, SELF.

## IDOLS—

See WORSHIP.

## IGNORANCE—

Burning up of—487; destruction of—492; power of—493; sign of—545; see ILLUSION.

## ILLUSION—

Forms of—208; *Māyā* is—223; self-sustaining nature of—223; power of—236; overpowering force of—238-39; intransigible nature of—244; how wear off—297; 'pairs of opposites' lead to—327; use of—490.

## IMMORTALITY—

Rest in—102; the bridge to—184; the wise desire—224-25; when is gained—310-11; how is gained—611-12.

## IMMUTABLE—

Definition of the—55; immortality of the—64-66; see BRAHMAN, ALL.

## INCARNATION—

Future—220-22; process of—251-52; who are led into—253-54; the principle of—342; passage through—393; the ruling law of—429-31.

## INFORMED—

The—633-34.

## INTELLECT—

The pure—151; forms of the—199; difference in worship from difference in the—353; the extremes of—588-89; never unsettle the—633-34.

## INTERCOURSE—

Unaffected though in—558; evenness in—567.

## JIVA—

Nature of—225-32; see SOUL.

## JIVANMUKTA—

The—601-5.

## JIVANMUKTI—

Nature of—606-8.

## KAIVALYA—

Realisation of—641.

## KARMA—

The action of—4-8; inferior—253-54; ignorance perpetuated by—260; every one governed by his own—262; destruction of all—485; extinguishing—504; end of—606-8; law of—615; the world bound up with—623.

## KNOWEE—

The silent—179-80; the real—608-9; the high-minded—556; freedom of the—580; state of the wise—581; the ignorant and the—586-87; wanderings of the—617; life of the—624.

## KNOWLEDGE—

The path of—48; power of—13; Self is all—100; the residual—101; extraordinary nature of—114; indescribability of—115; the *Anātman* in—119-20; passage through—192; destruction of ignorance by—260; absolute—439; the fountain of—440-41; method of all-from-one—446-48; real—541; see *Gnosis*.

## LEARNING—

No use of—129-31; belly, the end of—139-41; pride of—288; burden of—364; vanity of—542.

## LIBERATION—

Means of—116-17; nature of—122-23; idle gossip about—142-43; *Karma* cannot bring about—259; definition of—278; relation of mind with—287; the only means of—307; where is—372; import of—377; explanation of—411; knowledge of—494-96; peace of—510; development leading to—611; graduating for—549; absence of distinction in—551; no return after—644.

## LIBERATED—

Inscrutability of the—149; who is—489; the—490; nature of the—532-33; conviction of the—584; equal eye of the—591; inaction of the—592; bliss of the—593; incarnation of the—653-54.

## LIFE—

The true—119-20; love of—288; definition of—340; higher—424-26; lower—427; idea governs—429-31; the peaceful—535; grade of—580; the inscrutable—583.

## LOGIC—

False—125; uselessness of—126-27.

## LOVE—

Self-realisation through—191; the temporal objects of—338; pain of material—346; measure of—351; destruction of hate and—392; the true fountain of—439; necessity of universal—472-73; presence of—476; devotion of—562; eternal—563; God is—564.

## MASTER—

The real—596-97.

## MATERIALISM—

Atheistic—537.

## MÁYÁ—

See *ILLUSION*.

## MEANS—

The four—318; the three—319; some of the—321-24; impossibility even of the—325.

## MENDICANTS—

Forms of—369.

## MIND—

Control of—119-20; benefit from control of—279; definition of—280; forms of—286; bondage and liberation in—287; illustration of the action of—289-90; difficulty of control over—291; means to control the—293-96; teach self-restraint to the—320; misery in the—353; how control the—382-84; dissolution of—385; fullness of—406; method of control over—409-10.

## MORALITY—

The supreme rule of—329; the standard of—361; the law of—362.

**NATURE—**

Spontaneity of—88; description of—214-15; trust in the course of—367; source of action from—470; liberation in—479; conformity to the course of—628-30.

**NECESSITY—**

Abandon the idea of—300-1; no room for—302; freedom in—305; *see FATE*.

**OBJECT—**

Unity of subject and—110; give up the—339; action of subject on—435; forms of—498.

**PATH—**

The two-fold—166-67; each one's faith his—365; the double—378.

**PATIENCE—**

Necessity of—414.

**PEACE—**

How and who find—417-18; want of—432.

**PEDLARY—**

Spiritual—568.

**PHILOSOPHY—**

Load of—119-20; unification of consciousness and teaching with—124; description of—160-61; no peace in—374; subtleties of—568; folly and—586-87; the wonder of—658.

**PRAKRTI—**

The highest—233-34; identity of the All and—235; *see NATURE, ILLUSION*.

**PRÁNÁYÁMA—**

True—459-61; method of real—462-63; *see YOGA, REFLECTION*.

**PUPIL—**

Unworthy—121; proper—152; object of becoming—171-73.

**PURUSHA—**

The transcendent nature of—61-62; the first great—63; everything is the—182-83; bondage to the—196-98.

**RÁJA—**

*See YOGA*.

**RATIOCINATION—**

Endlessness of—126-27; real use of—128.

**REFLECTION—**

Saving nature of—168; use of—202-3; the Thing seen by—258; the good generate—268; gnosis from—271-72; method of—298; through—308; gnosis born of—312; form of—313-15; ripening of—316; marks of devotion to—317; the only way is—380; gradual course of—412.

**RE-INCARNATION—**

*See INCARNATION*.

**RELIGION—**

Stays of—194; true—250; formal—253-54; results of—256; use of—258; of merit from—268; unity of all—363; marks of—369; abandon forms of—416.

**RENUNCIATION—**

What is—338; pain of—345; true—398; essence of—405; nature of—407.

**REQUISITES—**

Self-knowledge—129-31.

**RESIDUUM—**

The—457; the one—574; the philosophic—579.

**RESORT—**

The—19.

**SACRIFICE—**

Worth of—253-54; the true—600.

**SAMÁDHIS—**

Definition of—468; true—469; *see TRANCE.*

**SCEPTICISM—**

Fate of—157; evils of—389; freedom from—397; leave off—422.

**SCRIPTURE—**

How far rely on—304; load of—364; *see WORD.*

**SEER—**

Night of the silent—531.

**SELF—**

Salutation to—1; nature of—20; bliss of—25-26; sphere of—32; imminutability of—33-35; incomprehensibility of—39; all-pervading nature of—41-43; who can realise the—64-66; gaining the—72; form of the highest—76-77; properties of—79; all-supporting—82; identity of—95; inner—96; liberated nature of—97; the residual—98; proof of—99; *Brahman* is the—105; the fourth is the—109; Self reveals to—129-31; material eye barred from—150; the foe and friend of—165; the empire of—177; knowledge other than—185; transcending death after knowledge of—189; chariot of—226-32; attune all thinking to—282; measure of love is—361; regaining the—397; 451; native condition of—420; life in the higher—424-26; life in the lower—427; study the—439; consciousness merged in—471; contentment in—475; the knower of—486; greeting to—

494-96; form of—498; sight of—504; world dissolved by—518; true knowledge of—530; I am the—585; how measure knowledge of—618.

**SELF-DESTRUCTION—**

Who meet with—154; the place of—156.

**SELF-REALISATION—**

Those centred in—133; what prevents—146-48; sole cause of—164; fruit of—186; illusion leading to—208; absence of attachment leads to—263; order in the steps to—277; self the means of—396.

**SELF-RESTRAINT—**

The good of—339.

**SENSES—**

No good in the—9-12; the transcendent—102; objective tendency of—224-25; indulgence of the—326; pleasure of the—478; transcending the—516.

**SEPARATENESS—**

Absence of—73-75; negation of—80-81; death in—91-92; attachment to—179-80; the nightmare of—596-97.

**SILENCE—**

One who has found—515; life of one in—625; the bliss of—658.

**SLANDER—**

Care not of—354; impossibility of preventing—355; the good in being subject of—356-57.

**SOUL—**

Activity and rest of—93; the double—196-98; the great—503; condition of the great—565; the lead of the great—631.

**SPHERE—**  
One's own—188.

**STRUGGLE—**  
The cycle of strife and—536.

**STUDY—**  
See REFLECTION.

**SUBJECT—**  
Unity of object with—110; every form in the—214-15; action of object on—435; form of the—498.

**SURRENDER—**  
Performance with—195.

**TEACHER—**  
The true—2; use of—153; necessity of—158-59; how approach the—162; who should be accepted by—163; question addressed to—169; vows enjoined by—193; initiation in *Brahma-vidyā* by—200-1; subordination of—202-3; shortness of—268.

**TEXT—**  
Amplification of the great—111; the great—446-48.

**THINKING—**  
Evolution from—281; definition of—283; suspend—292; put out—474.

**THOUGHT—**  
*Brahman* is—51; eternity of—89.

**TIME—**  
Deception of—370.

**TOLERATION—**  
Supreme—363; principle of—365; aim of—366.

**TRANCE—**  
Absolute—284; ecstasy of absolute—488; universal—520; no place for—571; see YOGA.

**TRANSCENDENT—**  
The—574.

**TRUTH—**  
The All is the—70-71-72; books cannot give—132; knowledge of—368; the Absolute—455; the—578; the transcendent—656; the wonder of—658.

**UNCONDITIONED—**  
Realisation of the—30; definition of the—31; unity of the—112; I am the—528.

**UNITED—**  
Path of the—652.

**UNITY—**  
Individual and universal—41-43; the rule of—91-92; realisation of—112; relative difference in—240; the one—519; memory of—635-36; language of—655.

**VEDA—**  
Uselessness of—119-20.

**VEDĀNTA—**  
The whole—310-11.

**VIDEHAMUKTI—**  
The condition of—638-40; relation of body with—642-43; the condition of one in—647-51.

**VIDYĀ—**  
The—135; definition of—137-38.

**VISHNU—**  
I am the Lord—646.

**WEALTH—**  
Nature and effect of—333-34; misery of—335; no immortality through—336.

**WISDOM—**  
The eye of—613.

**WISE—**  
The—160-61; transcendent nature of the—176; freedom of the

--178; realisation of the--218-19; the really--264; life of the--482-83; no grief in the--552; evenness of the--567; the fool and the--590; ecstatic condition of the--595.

**WITNESS—**

The--36-38; nature of the--85.

**WOMAN—**

Relation with--330-31; avoid--332.

**WORDS—**

Self-awakening power of--111; the web of--546-48; delusion of--576.

**WORLD—**

Fear of--288; nature of--337; meeting of beings in the--371; analysis of--437; ways of the--482-83; distinction of *Brahman* and--502; dissolution of the--518; enlightened view of--599; duration of--623; rise and set of--644.

**WORSHIP—**

Formal--250; forms of--258; objects of--274; unity of all--363; the one aim of all--366; lost to forms of--537; no place for--570.

**YOGA—**

True--261; physical (*Hatha*)--293-96; uselessness of *Prāṇāyāma* and other--308; definition

of--375-76; the path of--378; statement of--379; the first door of--381; who succeeds in--386-87; lost in physical--388; *Rāja*--389-91; secret of *Rāja*--392; action and--394; action through--395; self-realisation the best--396; title to the name of--398; restraint of breath by--399; condition of--400; method of--403; spiritual--408; heart, the place of--415; the one course of--416; non-application to--432; realisation of the Absolute through--440-41; all-from-one-method of--442-45; illustration of the method of--446-48; effect of faith on--450; regaining Self by--451; another method of--456; the thought-method of--457; the *Praṇava*-method of--458; interpretation of physical methods of--459-61; *Prāṇāyāma* of *Rāja*--462-63; mental--467; *Samādhi* in--468; real trance of--469; realisation of--472-73; enjoyment through--477; fall from--480-81; time-method of--484; results of--485; first-fruits of--499-500; the best--521; the eye of--523; the highest pitch of--531; the key of--553-55.

**YOGIN—**

The--401-2; the real--404; degradation of the--480-81; the *Rāja*--501; duty of the--534; conduct of the--582; life of the--583.

## IV—INDEX.

### WORDS NOT ENGLISHED IN THE TEXT.

#### *Anātman*—

Not-self; everything beside the unit of consciousness.

#### *Apāna*—

One of the five vital breaths; its seat is in the lower regions of the body.

#### *Arāṇī*—

A plant of that name; two pieces of the wood of this plant rubbed one against the other produce fire.

#### *Asurya*—

A hell where the sun never shines; spiritually the condition of supreme ignorance.

#### *Āscatthu*—

The name of a sacred tree; that which does not stay till the morrow, whence this world, *Miśra*.

#### *Atharva-veda*—

One of the four Vedas.

#### *Acidyā*—

That which is opposed to *Vidya*, light, gnosis; illusion; technically, individual ignorance.

#### *Axyakta*—

The material principle in nature, the second prolific member

of the duality from which the Sāṅkhya-philosophy explains nature; the unmanifest; the undifferentiated.

#### *Ākāśa*—

The first material *idea* from *Brahman*; the most subtle of the five elements.

#### *Āśrama*—

"Place; position; one of the four periods over which human activity is distributed by the Hindu Scriptures.

#### *Brahmā*—

The first *Logos*; creator; so-called in the *Purāṇas*.

#### *Brahma-loka*—

The world of *Brahman*.

#### *Brahman*—

The absolute Unit; universal Being; the All.

#### *Brahma-cidyā*—

Science of *Brahman*; Gnosis.

#### *Brāhmaṇa*—

One who has realized *Brahman*; popularly one belonging to the highest of the four *Varyas*.

#### *Buddhi*—

The discriminating sense in the inner mind; the first reflection of *Brahman*, in evolution.

*Chāndála*—

The child begotten by a *Sudra* upon a *Brahmana* woman; one of low class.

*Chidākāśa*—

See DLIII--DLV.

*Ekarshi*—

One of the several fires worshipped daily by the householder.

*Ghee*—

Clarified butter.

*Gandharva*—

A class of beings between gods and men.

*Guna*—

Property; particularly one of the three properties—light, energy, darkness—of Nature (*Prakṛti*.)

*Hirnyagarbha*—

The cosmic manifestation of *Brahman* on the subtle plane.

*Jaina*—

The philosophy or follower of *Jina*; a philosophy emphasizing the idea of relativity, preaching universal compassion, and opposed to the *Brahmanic* ritual and the *Veda*.

*Jala*—

Water; the fourth element from *Ākāśa*.

*Jīva*—

Individualized consciousness; every being whatever; individual

manifestation of *Brahman* on the material plane; soul.

*Jivan-mukti*—

Liberation while yet living; realization of *Brahman* before death.

*Kaivalya*—

Isolation; technically that ideal condition of one-ness which embraces all distinction in itself; liberation according to the *Advaita* is so-called.

*Karma*—(*Karman*)

Act; technically the theory of cause and effect, the law of compensation; also the formal part of religion, called *Karma-mārga*.

*Kes'ara*—

The god *Kṛṣṇa*.

*Kshatriya*—

One belonging to the second of the four *Varnas*; one of the warrior class.

*Kus'a*—

A wild grass held supremely sacred, used in all religious ceremonies.

*Mahā-māyā*—

The great power of illusion; often personified as a powerful Goddess in the *Purāṇas*.

*Mahat*—

The first evolute from the *Prakṛti* of the *Sankhya*-philosophy; cosmic mind.

*Māyā*—

Illusion; technically the power of illusion accompanying the cosmic manifestation of *Brahman* on the causal plane.

*Meru*—

A fabulous mountain of that name supposed to be in the middle of the earth, and the abode of all gods; the diametre of the globe of this earth.

*Mimānsā*—

One of the six schools of philosophy; the exegetic philosophy of the *Veda*.

*Mlechchha*—

One belonging to a class or country beyond the pale of *Aryavarta*.

*Nāchiketa*—

The esoteric fire so-called after Nāchicketas to whom the solar God of death revealed it.

*Pāncharātra*—

An old sect of devotional worship supposed to be founded by *Nārada*.

*Pāśupata*—

The school of that name; *Pati*—lord—*Siva*, is worshipped as the saviour of all *Pāśus*—animals in bondage, *viz.* souls.

*Paulkasa*—

The child begotten by a *Sudra* upon a *Kshatriya* woman; one of low class.

*Pippal*—

The sacred tree of that name.

*Pitr*—

The lunar prototypes of humanity: invoked in all ceremonies after death of any member of a family, also on occasions of every auspicious ceremony.

*Purāna*—

Popular books giving the truths of religion in a form acceptable to the general masses.

*Purusha*—

The conscious principle in Nature according to the *Sankhya*-philosophy; It is different with every being; It may correspond to soul.

*Prajāpati*—

See *Brahmā*.

*Prakṛti*—

The material first cause of evolution according to the *Sankhya*.

*Pralaya*—

Cosmic dissolution.

*Prāṇāyāma*—

Control of breath; the process of inhaling, retaining and exhaling the air.

*Prasthāna*—

Stay; technically one of the three (*Brahma-Sutras*, *Upanishads*, and *Bhagavad-Gītā*) from which any new teacher must evolve his philosophy to make it acceptable.

*Prithvi*—

The fifth element from *Ākāśa* ; the earth.

*Rāja*-(*Yoga*)—

Union with the Luminous; spiritual *Yoga*; the royal road to *Yoga*.

*Rg-veda*—

The *Veda* consisting of *RKS*; The most ancient of the four *Vedas*.

*RK.*—

A metre of the name; any line from the *Rgveda*.

*Rudra*—

The god of that name.

*Saiva*—

Follower or philosophy of those who believe in and worship god *Siva*; its forms are mainly Tántric.

*Sannyāsin*—

One who is in the fourth *Akra-ma*; one who has renounced the word after the formal manner.

*Sattva*—

The first of the three properties of *Sóṅkyan Prakṛti*.

*Sādhana*—

Means; technically the four means which prepare one to be able to apply himself to the *Vedānta*.

*Sāma-veda*—

One of the four *Vedas*.

*Sāṅkhya*—

The philosophy of that name; It starts with the assumption of a material (*Prakṛti*) and a conscious (*Purusha*) principle in Nature.

*S'ādha*—

Religious book; scripture; technically a system, a philosophy.

*S'irocrata*—

An observance well-known in the followers of the *Atharva-Veda*; a peculiar worship of fire.

*S'iva*—

The God of that name; bliss; blissful.

*Smārta*—

Depending on or derived from the *Smṛtis*; forming part of duties enjoined by the *Smṛtis*.

*Smṛti*—

The scripture of authority next to the *Veda* which is *S'ṛuti*; duties enjoined after the manner of past teaching.

*Sramana*—

A Buddhist religious mendicant.

*Srauta*—

Depending on or derived from *S'ṛuti*; forming part of the religion enjoined by *S'ṛuti*.

*S'ṛuti*—

That which is delivered by oral tradition; the *Veda*; a text from the *Veda*.

*S'yāmāka*—

A kind of corn, the grains being very minutely small and slippery.

*Tejas*—

Light; the third element from *Ākāśa*.

*Upāsanā*—

Sitting in the act of invocation; devotional worship.

*Vadarānala*—

The fire supposed to be at the bottom of the ocean, and powerful to consume the whole universe.

*Vaishnava*—

One belonging to the sect of that name; a follower of god *Vishnu*.

*Varna*—

Colour; one of the four divisions of ancient Indian society.

*Vāyu*—

Air; the second element from *Ākāśa*.

*Veda*—

The storehouse of knowledge; the holy scripture of India.

*Vedānta*—

End of the *Veda*; the *Upanishads*; the philosophy of the *Advaita*.

*Videhamukti*—

Literally liberation after death; Vidyāranya interprets it to mean liberation from future embodiment, gained at the very moment of Gnosis. See *Jivanmuktiviveka*; also this book DCXL

*Vidya*—

Knowledge, Gnosis; opposed to *Avidyā*; the true Science, *viz.*, the philosophy of the *Advaita*.

*Vishnu*—

The god of that name.

*Yajur-veda*—

One of the four *Vedas*.

*Yati*—

One who has control over his mind and senses; an ascetic.

*Yoga*—

Union; technically preventing transformation of the thinking principle.

*Yogin*—

One in *Yoga*, *i. e.*, one who has mastered or acquired *Yoga*.

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